THE CHINESE RECORDER

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EDITORIAL

GENERAL CHIANG'S CHRISTIAN MESSAGE

To have a high official in China—indeed of almost any nation—declare publicly his Christian faith is so rare an occurence that it is news. That makes significant General Chiang's message to the Eastern Asia Conference of the Methodist Episcopal Church on Good Friday, March 26, 1937. The simplicity and sincerity of the message are apparent. It emphasizes the necessity of a strong faith and reveals how in general and during the strain of the Sian experience the Bible brought strengthening words to the General. There breathes through it, too, a sense of fellowship with Christians. Almost every paragraph refers to the stimulating influence of the character and teaching of Jesus on the General's thinking. Herewith a few quotations: "Entreating forgiveness for his enemies, he cried;—'Father forgive them for they know not what they do.' Truly great is the love of Christ! In all my meditations I found these thoughts recurring and providing me with rich spiritual sustenance." Of Christ's dangerous entry into Jerusalem we read:—"What greatness! What courage! In comparison how unimportant my life must be. So why should I hesitate?.....On every hand I was beset by danger but I had no thought of yielding to the pressure. My faith in Christ increased!" "The life of Christ," he says further, "reveals the long record of affliction and constant persecution. His spirit of forbearance, his love and benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experience." Then again:—"This makes me realize fully that the success of revolution depends upon men of faith and that men of

character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to the confidence brought about by faith." Here and there one may see how Confucian emphases are being carried forward into and supplemented by Christ's principles. But the chief point about the message is its recognition that the Christian faith, being adventurous, meets the needs of adventurous people. Such a message is needed by the Chinese church. Twenty or so years ago such a message would have been unthinkable. It must not be taken as a declaration on the part of China as a whole. But when authorities proclaim their reliance on faith it is time for the rank and file of Christians to gird up their loins and strive more earnestly to demonstrate its realities.

NEGLECTED LEADERSHIP PERSONNEL

Just what the present strength of trained Christian leadership is we cannot say. Some progress is being made in securing such for the Christian ministry. The lag here is not due to lack of potential leadership personnel. There are, it is estimated, 10,000 graduates of Christian colleges and another 10,000 who matriculated but did not graduate. There are also some thousands of students returned from abroad. All these have been influenced in varying degrees by Christianity. Yet the Christian forces lack trained leadership. This may be due in large measure to the absence of that sacrificial spirit essential to Christian service. It is also due to failure to win these educated youth into the fellowship of the church. Our attention was recently drawn forcibly to this neglected leadership personnel. Most of these drifting potential leaders are in the cities. For a long time the most successful religious service in Shanghai, has been the Sunday morning service conducted in one of the largest theaters of this metropolis by the Chaplain of the Fourth Regiment U. S. Marines. Of the attendance of 2,000 or more about 90 percent are English-speaking Chinese under thirty years of age. The regular churches do not attract them much. Recently, the Chaplain had to move to a smaller theater. In consequence some hundreds desiring to attend this service have to be turned away. True the service includes musical features not found in an ordinary church service. But that does not explain away the fact that it attracts many potential Chinese church leaders and members. We have not heard of any regular weekly church service from which hundreds are turned away. In more than one city in China a similar problem exists. With the statement that regular churches do not attract them there is apt to be impatience. "If they're Christians let them come to the established churches," is one retort. It is not a question of why they won't but why they don't. That it is not indifference to religion is shown by what is happening in Shanghai. Such a group is, in a semi-articulate way, in search of religion. Something is wrong when such potential fellowship personnel passes by the regular church and those inside watch them pass by without stirring themselves. If no denominational church can win them, as seems likely, then steps should be taken to found

churches that can. Some neutral body should study the situation and find and promote a solution thereto. The difficulty of the church in China is not lack of leadership personnel but inability of the churches to win them. To meet this situation calls for a new approach.

CHINA'S ATTITUDE TO RELIGION

"What is China's present attitude to religion?" That question was asked by a recent inquiring visitor. No conclusive answer can be given. Confucian ideals, though a factor in the New Life Movement, do not function religiously any more than they ever did. China does not promise to be more Buddhist than at any time in its history nor is it turning Christian. The Christian forces have all the divisions and difficulties found in the West. To promote religion in China is no easier or simpler than in "Christian" nations. Nevertheless, it may be said that in an evanescent way the attitude of China today toward religion is different from what it has been at times in the past. No religious system is receiving the special favor of the state, nor is the state attacking religion *per se*. Prominent Chinese, including some Christians, do not in their attitude distinguish as sharply between Protestantism, Roman Catholicism and Buddhism as some Christians might wish. Official courtesies are paid to representatives of all religions when occasion requires. One hears little discussion of religious liberty yet it seems to be a fact in China though some deem it infringed as regards educational freedom. Anti-religious movements are quiescent. China is not aggressively anti-religious at the moment.

All the above implies a somewhat negative attitude. There is something to be said, also, of a seeming friendliness on the part of China to religion. High officials participated in the platform addresses given before a Catholic Action Congress a year or so ago. General Chiang Kai-shek's significant message has already been mentioned. Such incidents are significant of the attitude some of China's leading spirits take toward religion. China is more widely open to religous propaganda than ever before. Though there may be some discrimination against graduates from unregistered Christian schools there is none against qualified Christians for important governmental and commercial agencies. Furthermore, there is apparent a desire for Christian and church co-operation in reconstructive projects that implies recognition of the religious dynamic as one of the essentials to China's rebuilding. In other words, China has passed from a mood antagonistic to religion to one affable thereto. In all this there is a wondering what religion has to give though a much less widespread clear idea of what it means.

We may say, therefore, that present-day China is more aware of religion than once was the case. There is an inarticulate feeling that economic, social and political changes are not enough. Thus for all kinds of aggressive religious movements the hour is propitious.

THE NEW LIFE MOVEMENT

Three years is too short a time in which to judge any movement. This is especially true of the New Life Movement which

has set itself a stupendous task under unusually difficult circumstances, and which necessarily lacks the more definite hold on both which an organization might have. For it is not an organization but a movement. One naturally views it, as all movements, with a tempered optimism. It cannot be judged solely in terms of its purpose. A summary of its achievements belongs to the future. Nevertheless, the articles in this issue show that it has moved forward as regards the clarification of its purpose and understanding of what it should aim to do in terms of reconstruction. Taken generally it is, as has been said:—"An attack on the fundamental moral problem in China's social life." Heretofore many of those supporting the Movement have been inclined to look on it as an urge to set up "Blue Laws" determining how hair should be dressed, dresses worn and when and where young people should dance. As a matter of fact insofar as the Movement tries to reform manners it has both to curb the exuberance of modernized Chinese manners and jar the inertia out of traditional ones. In some places, however, the Movement has, as is indicated in Mr. Wittenbach's article, disturbed gamblers and those promoting commercialized vice to the point where they have urged that the Movement should show less zeal. This is an indication of its possibilities as a moral force. The program outlined in this issue suggests, also, how the Movement is becoming a positive force for rebuilding life as well as an obstruction to evil agencies and a reformer of manners. So far it is largely an urban movement. But the direction and scope of its activities are turning to rural needs and centers also.

It has been said that "The New Life Movement (aims) at the revival of the traditional virtues of China." That aim is still part of its motivation. But the articles in this issue show that those responsible for it also feel the need of a quite modern religious fervor to energize these traditional virtues and that they seek the aid of those motivated by the Christian faith in particular. Indeed, while this Movement is not set on building up a religion or a church as such, Christians are to some extent active in directing its activities. The time has come for the churches to give it serious attention as a force in the life of China with which they can work.

Where churches are engaged in the activities as given in the program in this issue they are already co-operating with the New Life Movement. All those churches not so engaged might well consider how they might participate in this co-operation. What can Christians *add* to the New Life Movement is a question raised and partly answered in this issue. But co-operation in any field can only be worthwhile if it is reciprocal. So the question, What can the New Life Movement contribute to the churches? needs also to be considered. The Movement as now envisaged provides an opening for the manifestation of the religious dynamic hardly equalled heretofore in China. It offers to tie up Christian energy and moral fervor with the life of China in new ways. As an indigenous movement it is setting out to endeavor to do along several lines what Christians have been trying to do for many years. As now being promoted the danger of over-emphasis on regimentation is recognized and efforts

being made to turn it into more creative channels. Church response to the Movement's appeal for co-operation should aid in keeping it creative. If in places the Movement is more sound than success the church should help give the sound a deeper note. If, on the one hand, it is a revival of traditional virtues it is, on the other hand, a search for ways of developing and manifesting a modernized and vitalized life. That it cannot go far in this regard without the deepening of spirit and consciousness that religious faith can give is recognized. Christians can help at that point by demonstrating how their faith works in the simple or elaborate forms of reconstruction which they are able to undertake. How far churches should go in responding to the appeal of the New Life Movement for their help is for them to settle according to their strength and convictions. The fact that its purpose runs so nearly parallel with that of the churches indicates that the New Life Movement is a new channel through which the life that should characterize the churches may flow into more extended channels.

FLANK MOVEMENTS AGAINST CHRISTIAN EDUCATION

To use a military term the flanks of Christian education in China are exposed to moves which threaten to disturb their center. It is easy, of course, to exaggerate these. Though recognized they may not necessitate a retreat in order to set up a new alignment in a more favorable position. That possibility must, however, be faced. That secularization is one of the flanking movements threatening the Christian colleges is made apparent in an article in this issue. That education in general in China tends to such secularization is all too obvious. To listen in to a discussion of educationists carrying responsibility for Christian schools adds substantiation to this trend. Yet there is one movement that tends to lessen the drive of this flanking movement. We refer to the feeling abroad in China, already mentioned, that a change in the social and political order is not enough by itself. The New Life Movement indicates a recognition that a change of spirit is also, and perhaps more, essential. That does not mean that religion with freedom given to its diverse protagonisms will be put back into education. But it does mean that those pushing secularization are sensing somewhat its lack of spiritual dynamic. That reopens the question of the place of the Christian school in the educational system of China. It also enlarges the opportunity for the presentation of the religious message. It should not, however, induce us to minimize the flanking movement of secularization against Christian education.

Another element in the present practice of Christian schools which strengthens the influence of secularization by exposing school administrators to external tendencies is that of the increasing dependence of Christian schools upon tuition fees. Decreased support from former Christian sources has made this necessary. It is a possible way of meeting financial obligations not to be lightly eschewed. It is one of the results of missionary emphasis upon self-support. That Christian schools can continue relying on this source of support though government schools undercut them at this

point shows that the service they render is still desired. But it tends against making education under Christian auspices available for the members of the Christian community. It also easily intensifies the amenability of school administrators to the influences emanating from the environment they serve. So far as the Christian community should direct such schools their power to do so is decreasing. In some ways this flanking influence of school finances is more insidious than that of secularizaton. As a matter of fact the two work and move together so far as the question of the function and future of the Christian school is concerned.

These two flank movements are creating an insidious uncertainty within the headquarters' staff of Christian educational institutions. That the influences that surround Christian schools are still distinct and Christian is evident. But there is a tendency in education, as in some other lines of Christian endeavor in China, for its Christian distinctiveness to be submerged in the more general workings of which it is a part. With regard to Christian education this raises in an acute form the question of its future function and contribution as *distinctively* Christian. Christian schools are taking a share in providing educational facilities for the Chinese. But will they remain distinctively Christian? Are they to return to a former function and concentrate on developing leadership for Christian service? On this they have lost ground. Then, on the one hand, if all students in Christian schools desired to go into Christian service they are too numerous. Since an increasing percentage of them are not either from Christian homes or Christians themselves this is not a likely contingency. On the other hand, the schools are not meeting adequately the needs of the Christian community for education. Part of them cannot pay the fees and the necessity of their attending a Christian school is weakening in the minds of their parents.

Then just how might Christian schools maintain a Christian function and character? In some way that question *must* be answered. In raising it we are not attempting to throw a match in the gunpowder. It is an issue these flanking movements are forcing to the front. Has the time come to recognize that owing to the broadening of activities by Chinese agencies along many lines formerly advocated and promoted by Christian agencies, the distinctiveness of Christian service in China must necessarily fade? To do so need not minimize the distinctiveness of the Christian message and spirit. To demonstrate their power is one reason why Christians should continue to share in services that no longer stand out as especially Christian. Or should the Christian schools retire to a place where they can be distinctive because they stand apart from the main stream of educational life in China? That seems impossible. Then what is to be the distinctive function and contribution of Christian schools? That question will gain in urgency as their administration falls on Chinese Christians and as the pressure from changing China makes itself felt on their curricula and administrators.

PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

The Claim of Christianity*

H. G. NEWSHAM

IN a very familiar story of the Old Testament there is a protest of great significance still today, made by a splendid pagan to a Hebrew prophet, "Are not Abanah and Pharpar the rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?" From the beginning there was in Hebrew religion a claim to uniqueness, distinctiveness, supremacy; a claim which had not a little to do with the problem of Babylon and Greece and Rome in relation to the Jews. For Jehovah would never accomodate himself to any pantheon. The revelation which came to Moses; the developing conception of Israel's God as the Holy One, to whom the worship of any other diety is intolerable; the insistence of Elisha to Naaman that the rivers of Israel have a healing property lacked by the fairest streams outside; all this is the prelude to a conviction which reached its climax in the Christian belief that there is no other name under heaven comparable to the name of Jesus. Our Christian religion which has its origins by the waters of Jordan claims that it has something unique to offer the world not elsewhere to be obtained.

Now to all this many today would echo the protest of Naaman. The world has other rivers than Jordan; the Ganges and the Yellow River to name but two. It has many other scriptures than the Bible. It has many instances of noble living and idealistic teaching outside the regions irrigated by Jordan. Is not the Christian far too narrow-minded in his insistence upon the supremacy of Christ? Are not Christian missionaries well-intentioned but misguided people in supposing they have something to give humanity of unique value and incomparable importance? Are we not like Elisha too obsessed with Jordan and its tributaries?

I should like to try to indicate a few of the points which it seems to me that an answer should contain.

And first of all, I believe we must begin with some frank and sincerely penitent admissions. We are bound to recognize that the devotees of Jordan have frequently failed to appreciate the excellent qualities which Abanah and Pharpar may possess. Elisha did not extol Jordan by decrying Abanah and Pharpar. He only said that over and above whatever virtues they may possess, the Jordan has something distinctively its own when it comes to cleansing a man of his leprosy.

Now there are many applications of this principle which should be borne in mind. For instance, the churches have often failed to realize, if I may be permitted the paradox, that more things can be religious than religion. A bird needs not to sing a tune from a hymn book to be praising its Creator. There is a real sense in which many activities of men imperceptibly pass from a state of ordinaryness into a condition verging upon, if not actually passing into, religion. As a revered teacher of my own once wrote:—"It is no mere sentimentalism

*Read at Shanghai Missionary Association March 2, 1937.

to say that in love as it ought to be—or for that matter in friendship, when the flame burns brightly—or in patriotism, or in the quest of truth or beauty, or civic and political virtues—moral values all, forms of goodness incarnated rather than phases of goodness in the abstract —in all these we touch that which is eternal and enter upon our heritage as children of God. Nor need there be any conscious theistic doctrine in our minds. The experience, as an experience, if only it be high enough and deep enough is already holy, though this is not to say that religion does not stand to gain and to gain greatly when it ceases to be the service of the unknown—when the veil is torn down and we look into the face of 'our own God'." It is most impressive in the Gospels how Jesus never failed to see beneath outward guise and uniform, behind mere terminology and the employment of non-employment of this or that phraseology, including even knowledge of his own name, to the true direction of a man's spirit. The uniqueness of his country's knowledge of God's true character did not prevent Him saying of a Roman officer that he had found no such faith "no, not in Israel." Jesus' consciousness of a unique relationship to God did not prevent him declaring more than once that correct doctrines about himself, pious ascriptions and the like, were as dust in the balance compared with a life which was manifesting humanitarian love, even though that love never consciously connected itself with him at all. It was never the way of Jesus to minimize any goodness, any glint or gleam of reverence, wherever found or by whatever name it might be called. Indeed, his greatest anger was aroused by the Pharisees; they were committing, he said, the one unpardonable sin, when they denounced goodness as evil and truth as error, simply because it did not use the language, or recognize the authority or conform to the orthodoxy, which they insisted was alone valid. It has to be confessed, very humbly and with shame, that the Christian churches and Christian theology have not always been in sympathy with the Founder's spirit. We are faithful to him, not when we fail to appreciate quests and values and ideals and worships which may not specifically employ his name or may even, through some misunderstanding, be denying that name in word though affirming it in mind and heart and will, but when we claim that over and above all the good and glory of life men may find elsewhere, Christ has yet a gift of incomparable worth.

There have been times when Christianity thought to honour its Lord the more by painting all the earth where his name was unknown or unworshipped as being altogether in darkness and steeped in falsity. "The heathen in his blindness," was the common phrase. But this was never really the true insight of our faith. It was not the attitude of Paul in his classic sermon on Mar's Hill, which recognized even within superstition the divinely planted impulse to seek after God if haply he could be found. It was not the conviction of the writer of John's Gospel when he began his sublime preface with a reference to the light which lighteth every man who cometh into the world. Nor was it the contention of the theologians of the early church who spoke of what they called "the scattered word." They believed that men before Jesus the Nazarene ever lived, and men

after him in other lands where his name had not been heard, were nevertheless touched by a spark from that same Divine flame which blazed forth in its fullness in Jesus the Carpenter of Galilee. Indeed the essential theme of John's Gospel is that the historic Jesus, who lived in the flesh for some thirty-three years in Palestine, was the perfect incarnation of the Logos, the eternal Word of God, whose activity had been from the beginning and throughout all the universe. It is as though a faint whisper had been heard here; and a fragmentary syllable there; and a significant phrase yonder. But the full Word of God to man, the complete sentence more than which it is impossible mortal man could ever hear from God, came in Jesus Christ. That is the historic Christian faith, and I remind myself of it by way of essential preliminary to any discussion of the claim of Christianity in order that I may be guarded from the danger of committing that deadly sin of being blind to the beauties there may be in Abanah and Pharpar.

And now, with that, let us turn to the positive side, to the distinctiveness which is unhesitatingly claimed for our Christian faith. I propose to confine myself to two broad issues only, and to try to show in conclusion their urgent relevance to our seeking and bewildered world today.

The first point I would emphasize is what has been called the "materialism" of Christianity. Canon Streeter tells us in his "Buddha the Christ" that in his enquiries of competent Buddhist teachers he found this illustration used: "I hold up to my eye a crystal ball. In its transparency I see nothing. Crack the ball and there is something that I can see. That is a parable of creation; the visible, the knowable is the result of some injury to the absolute." Or a more frequent illustration, he said, "speaks of the water of the ocean, perfectly calm, undividedly one; the wind blows, and on the surface there are waves; so individual persons or things, like waves, are not really separate existences. They are but temporary disturbances of the One."

A Chinese writer in the *China Journal*[1] refers to the same thing when he points out that in the west life is rarely spoken of as a dream. It is real, it is earnest, it is duty. But in the east it is often spoken of as a dream. Now this difference goes very deep. It explains—as Whitehead and others have pointed out—why it was in Christendom and nowhere else that science has made such gigantic strides, for where the world is regarded as illusory there seems little point in investigating it. That would be taking illusion seriously and taking error as truth. Henson,[2] in his recent Gifford Lectures, has put the point very cogently:—"We may recognize frankly that we owe all the elements of physical science to the thinkers of ancient Greece and yet the question remains and must be answered—Why was it that only within Christendom did that classical inheritance become fruitful? We may concede much to the distinctive idiosyncrasies of the European nations which form the constitutents of modern Chris-

1. Feb. 1934, "The Drama in Chinese Literature," D. F. Miao.
2. H. Hensley Henson, "Christian Morality," p. 185 et seg.

tendom; but even so those nations were cradled and nurtured by the church and the raw material of their natural potency was fashioned and directed by Christianity. If there had not been something in that religion, which was friendly to intellectual progress, which stimulated scientific enquiry and predisposed men to accept truth and weave it into the fabric of their thought, the great heritage of mental freedom and scientific investigation would have had no better fortunes within the Christian sphere than they had, for instance, within the Mohammedan. The suggested comparison is certainly not unfair to the religion of Mohammed for the populations of the Eastern Empire which fell under the power of the Khalifs were, in far richer measure than those of the Western Empire which came under the rule of the Teutonic barbarians, the inheritors of Greek culture. The Arabians were too few, moreover, to do more than establish themselves as rulers and to impose their creed on their subjects. Not race but religion gives the key to the history of civilization both in Christian or in Mohammedan countries. Christianity is morally, aesthetically and intellectually stimulating."

It is by the Jordan, not by Abanah or Pharpar, not by the Ganges or the Yellow river, that faith arose in Creation being a purposive act of a good God. "And God beheld all that He had made and lo, it was very good." So it is from Jordan the faith has come that life here and now in the world and in the flesh can be made to manifest the divine. We are not to seek escape from the world; we are to go deeper into it; understand it better; believing that the crooked can be made straight and all the rough places plain. Christianity, says William Temple, is far "the most materialistic of the great religions; its central affirmation is 'The Word was made flesh'. It is materialistic not because it is unspiritual, but because its spirit is so strong that it need not run away from matter—even from the flesh, but faces it and dominates it."

It is a corollary to this, to claim that Christianity has elevated and dignified in an incomparable way the whole physical life of man. We sometimes single out for special notice the difference Christianity has made, wherever the name of Jesus is known, to the status of woman. It is an unquestionable truth and can hardly be overstressed. But actually that is just one feature in this larger whole of which I speak. Through its conviction that God himself took the clay of earth, breathed into it the breath of life, and then in the fulness of the years took the bone of our bone, the blood of our blood, the flesh of our flesh and made it manifest, his very glory and love and Grace to the world, through that conviction the whole physical life of man has been raised from the dust. The body can be the temple of the Holy Spirit and there is no natural energy but can become a means of grace and be dedicated to the glory of the most High God.

Here then is one outstanding quality which puts Jordan into a kingdom apart—its intense concern, when true to its own genius, with the material and the physical. And I hope you are beginning to glimpse what is the real drift of the argument. We know that one of the most serious rivals to Christianity today is neither Buddhism

nor Mohammedanism nor any of those once dynamic names, but materialistic secularism. If we are to win through, we shall have to show both in theory and in practice, that Jordan has inspiration for a materially-minded world which the Volga even in its fairest reaches completely lacks.

I must turn with that to the second and most important issue of all I wish to emphasize. The supreme distinctiveness of Christianity is really Christ. Jordan is unique because by its waters one day the Saviour walked and was baptized by John as he identified himself with our sinful race. One reads at times parallels which are drawn between this saying or the other saying of Jesus and that of Confucius or of the Buddha or of some other notable teacher of mankind. But the very resemblances that be adduced only throw into more striking relief the enormous differences. Some resemblances we should expect or the doctrine of "the scattered word" would be false and faith in the eternal and universal working of the Word of God would lack all basis in actual fact. But when we really see Jesus we see One who is unique.

In the first place, no other has so completely evidenced in life and deed his own teaching. Even were that teaching little different from that of other great sages, Jesus would still be unique because of the harmony between his every act and his every word.

But then, in the second place, his teaching *is* unique. It was so unique it scandalized the priests of the highest religion then upon earth, and they planned his death to silence him. And what was that teaching? It was the amazing depths that he discerned in the love of God; and not discerned merely but himself made credible and manifest. It had hitherto seemed the highest possible thing one could ever say about God that he forgives if you repent. But Jesus went whole universes beyond that. He said "God counts no cost too great to help you to repent." So he mingled lovingly with the outcasts and the sinners. And when neither word nor generous deed could avail more, he resolved upon an act of uttermost love which the most inspired words of our life and the furthest reaches of our imagination can but set forth in feebleness. Perhaps the simplest words of our childhood are still the best:

> "He died that we might be forgiven
> He died to make us good."

Jesus Christ has given to the world a conception of God so breath-taking in its wonder that after 2,000 years we have but fumbled on the fringe of it and its potential possibilities are all but untouched. As one Christian puts it, who was inspired by Christ to burn out his life for his fellows: "In God's sight all the suns and stars that occupy infinite space are of inferior worth to the human spirit dwelling it may be in the body of some degraded victim of drink or lust, some member of the gutter population of a great city who has descended to his doom by means of multitudinous temptations with which our so called civilization surrounds him. It is a romantic creed, but if it is not true, then Christianity is false." Yes, that is the staggering faith that Jesus Christ has thrust into

the world. He has taken our most wonderful heights and depths of human love,

"If I were hanged on the highest hill,
"Mother o' mine: Mother o' mine
"I know whose love would follow me still
"Mother o' mine; Mother o' mine,"

and he has made even that seem shallow compared with the Eternal Love of God that will not let us go.

And you see, I am sure, the relevance of that unique faith to the urgent realities of our world today. For next to materialistic secularism, the other menacing rival of Christianity is a religion of race or of state. And it is notorious, all history teaches it, the present is illustrating it in pain and blood, that such religions make the individual but a means to an end: he has no sanctity in himself; he is a pawn in some super-personal game: and the one power capable of opposing that religion which in the end must destroy all personality's values, scorn conscience, manipulate truth, and scoff at justice, is the faith we have through Christ in the love of God for the last and the least. Christian evangelists have not always *fully* expounded their glorious brief. We have been so lost in the wonder of this value of the individual in the sight of God, that we have lost sight of the fact that nations and kingdoms and races are also outstanding features of the world process. The individual, for Christ, was never an individual only. He was a member of a social order. His responsibilities were towards both God *and* man. Indeed Jesus' anxious concern was with the breakdown of good relationships between men through greed and acquisitiveness, through class contempt and racial prejudice. His definition of a "saved" man was of a man brought back into right relationships with his fellows and not simply as a creature face to face with his creator. The sheep was back in the flock. The son was back in the house. The extortioner was back in co-operative living with his fellows. Moreover, Jesus pleaded with *cities* as though they were entities, and spoke of the judgement of *nations* before the bar of God.

We are living in an intensely politically-minded and socially-minded age, where interest in a more orderly and unified scheme of things is altogether good. But that was Christ's passionate concern: "O Jerusalem, Jerusalem." "The *kingdom* of heaven is like unto." The Incarnation! The Passion! The Cross! We belittle them if we interpret them solely in individualistic terms. They were for a redeemed earth. They were to gain the kingdoms of the world and their true glory, as against the whispers of the Tempter which would have led nowhither save to disaster. Paul sensed all this aright when he fixed his dreams on Rome as the heart of a great empire. He was expounding the heart of Christ's Gospel when he gave us those glowing images of a new social organism spreading throughout the earth, with every Christian man and woman a member of it as the cells are numbers of the human body. The church was not false in its ideal when it rejoiced in a great empire

of Jesus Christ extending for a few brief years from Rome to Peking, it was false only in its methods. So we today must recapture the fire of the vision of the Kingdom of God. We must declare that the political and national and fascist ideals are not without their virtue, but they suffer two vicious disqualifications as candidates for our allegiance. They deny the individual his sanctity. And they seek to manufacture by coercion a unity which can only really come as the organic unit of the human body comes. Its every cell must be integrated by a life, a soul, which animates and unifies the whole. We claim for Christ that he is that integrating, that truly socializing power. We claim that he alone can make the individual a truly social creature, with love, joy, peace, long suffering, kindness, goodness, faithfulness, humility, self-control the basic qualities of his life. So shall the only kingdom come which can endure.

And there, a theme too great for me, I must leave it. We have a great Gospel; we have a unique faith, we have a distinctive testimony to make of incalculable importance to our age. Suppose we were here in China as emissaries of Moscow. Would our unity of witness, our unceasingness of effort, our clarity of purpose, commend itself to our paymasters? Suppose we were here to combat the emissaries of Moscow. Would our fervor, our patriotism, our concentration upon essentials only, commend itself to our chief? Yet we are here for a purpose besides which these pale into insignificance. We are here for the Greatest Lord and the most glorious kingdom that can claim the mind and heart and will and hand of man.

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Christians and the New Life Movement

MADAME CHIANG KAI-SHEK

A LETTER from the Church of Christ in China, Kwangtung Synod, has reminded me how much responsibility we Christians should carry in bringing New Life to the people around us. Let me quote from the letter:—"The Bible Women's Association of Canton has issued a prayer card with the design of the New Life Movement and the cross. Their aim is to have a League of Prayer of at least a thousand who promise to pray for China each morning as they arise. On the first day of issue two fathers bought cards for each member of the family so that the children might form the habit of praying daily for China."

The cross in the background of the New Life Movement! It has always been there, and the subject fascinates me. Praying daily for China! That is something that we can all do. One man in government service told me that he uses the three minutes of silence, observed in the regular Monday morning Memorial Service, to pray for the nation's leaders.

The other day in the Officers' Moral Endeavour Association at Nanking a friend came face to face with a painting of Christ that vividly revealed the crown of thorns. Drops of blood could be seen on the forehead and chest, and the visitor threw up his hands and said:—"What a sad picture!" To my husband and myself the cross

means not sadness, but triumph. Without it there could not possibly be New Life for any of us. If you read carefully through the public addresses that the Generalissimo has delivered during the past three years, you will notice that sacrifice, blood, and the sweat of labor, are referred to frequently as the only way out for individuals and the nation. The cross is the centre of his life, hence his appeal to the churches and the Christians throughout the nation to take responsibility in living the New Life and passing it on to others.

Since his return from Sian, the Generalissimo has been giving more and more time to the development of character through the New Life Movement. It is with this in mind that he has recently reorganized the Headquarters at Nanking. There was a time when some thought they might make a political instrument out of the New Life Movement, but this can never be. It must forever remain a movement within the hearts and lives of the people encouraging them toward fuller co-operation in the tasks that face us as a nation, and slowly but surely building character that will stand the test of time, and that will never again allow us to stoop to the evils that have afflicted society so long. If we Christians should be busy about any task, surely it is this.

The mystical element in religion must have value for some, otherwise so many great people in history would not have followed its gleam. To me, however, religion is just life as it must be lived by ordinary mortals, but with the humdrum tasks of every day being performed with greater cheerfulness because of an inner faith in God. It is the daily renewing of our faith, our courage, our vision, the better to grapple with what the day may bring forth.

The organization of the Kiangsi Christian Rural Service Union, slightly over three years ago, appeared to some as a strange and new step for the church. To the Generalissimo and to me it seemed the natural thing for Christians to do. Since that time many of us have begun to realize how great a responsibility rests upon us so long as the farmers and workers of many provinces have little opportunity to secure the bare essentials of life.

As the New Life Movement enters upon its fourth year I take this opportunity of inviting the co-operation of Christians throughout China in living and passing on its principles. "Be not conformed to this world, but be ye transformed by the renewing of your mind." I always want to add, and in so doing transform society until we mould it nearer to our heart's desire.

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Church and New Life Movement

GEORGE W. SHEPHERD

WHEN the New Life Movement was inaugurated three years ago many Christians felt that it was a move in the right direction. Letters from Christian organizations throughout the country, approving of the Movement, led the President, General Chiang Kai-shek, to issue an official invitation to the

churches to co-operate with the Movement, particularly in the field of social service. Some Christian groups have since expressed themselves as feeling that these regulations might eventually lead to some local New Life Movement Association assuming that it could exercise control over the life of the church. Having had some unpleasant experiences with local Tang officials in the past, they were naturally a little wary. The invitation from New Life Movement Headquarters to the churches, schools, and the Y.M.C.A. to join in the work of New Life was genuine indeed, as subsequent events have shown.

Those who heard the radio speeches of General and Madame Chiang Kai-shek, on the occasion of the third Anniversary of the Movement, and have read in the newspapers of the recent reorganization at New Life Movement Headquarters, realize that significant changes have been taking place. These changes may be summarized as follows.

1. The New Life Movement shall not become a political instrument in the hands of any party or clique. It belongs solely to the people.
2. The staff at New Life Movement Headquarters and in the local associations have no official rank. They have no authority to issue documents and regulations other than those which come from the President.
3. The chief emphasis of the Movement is to be upon the development of character through living the principles of Li, I, Lien, Chih. "New Life is not something to promote, but a life to be lived."
4. The New Life Movement is distinctly a Movement and not an organization primarily concerned with establishing and perpetuating itself as a permanent institution. The Movement will co-operate with and assist all agencies at work on improving the social life of the people.

It should be very clear from the foregoing that the New Life Movement is not a rival of the church and cannot do the spiritual work that only the church is qualified to do. At one time, friends of the Movement suggested that it solicit members who would pledge themselves to carry out its principles, but the President replied that every citizen of China is automatically a member of the Movement. The living of New Life principles is hence the obligation of every citizen. It cannot draw circles of inclusion or exclusion unless it draws a circle around the whole of China.

The question before the church is whether or not it can give men and women power to live the New Life. Some of those who fall far short of New Life Movement standards are products of Christian schools, members of churches, or on the staff of Christian institutions. "Do they or do they not live the New Life?" is the question that is being asked.

How many times our Lord told His disciples that they were not to fashion ther lives according to this world! Yet, how many

of us have so become a part of this world that it hard to see any difference between us and our non-Christian neighbours? If others are greedy for money, so are we. If others feel no pangs of conscience over the poverty around them, neither do we. If others fail to make the best use of Sunday we fail likewise. As goes the world, so go we, and of New Life there is not much in us. Perhaps we need a spiritual tonic that will give us a new interest in life, one that is far removed from ourselves.

There has been an awakening on the part of Chinese Christians in their responsibilities toward the state. The development of a modern government in which they can place their confidence has had much to do with it. The attitude of local officials in inviting the co-operation of the church in rural reconstruction and in health work has also contributed toward good will and created an atmosphere in which Christians are more at home. Prayer services for national leaders, and for the nation, in times of crisis, have also fostered the interest of the rank and file of Christians in the welfare of their country. Undoubtedly the New Life Movement in its bold stand for righteousness, justice, and honesty, has greatly encouraged many a despondent Christian and given him a distinct feeling of self-respect. Now thousands of Christians are praying daily that God will deliver China out of all her troubles.

The work of the National Christian Council in directing the efforts of the churches toward rural service is something in which the New Life Movement is deeply interested. In such a widespread program, problems of relationships with local governments and with provincial activities in health and education are sure to arise. With the wholehearted co-operation of the New Life Movement Headquarters it will be much easier for the churches to make some of these adjustments.

Work by Christian groups in prisons, military hospitals, orphanages, and settlements, is all very much appreciated by New Life Movement Headquarters, and reports on progress and problems will receive careful attention. Social service by Christian groups everywhere is highly desirable, particularly where New Life may be born from within. "Except a man be born again" he cannot see New Life. After all the genius of the church is to give men a spiritual rebirth and send them out to fight life's battles equipped with the whole armour of God. Others can do many of the obvious things that need to be done, only the church can give spiritual life. The church must not become so busy about other things that it runs the danger of neglecting its main business of remaking men.

The New Life Movement gives the church a large place in Chinese society, and a standing that has not been previously so frankly acknowledged, but it grants this status believing that the church and its institutions have spiritual vitality. The New Life Movement does not mistake the church for a mere social service agency. It knows that within Christianity there is a life of both quality and quantity, for it can be passed on to the masses. May the church take care that it does not let the New Life Movement down!

Christians! Support the New Life Movement!*

R. Y. LO

THE New Life Movement—a profound Chinese social revolutionary force—was launched by General Chiang Kai-shek three years ago in Nanchang. Since its establishment, the Movement has received earnest support from every quarter of the country, and its development has been encouragingly rapid. At present nearly every man, woman and child in this country knows the term "New Life Movement."

The reason underlying General Chiang's promotion of the New Life Movement is to be found in the degenerate condition of the moral, spiritual, and material life of the Chinese people. These conditions totally unfit China for taking her place in a modern world, and warn the nation that it is in imminent danger of extinction. The object of the New Life Movement is to develop a well regulated life guided by the four ancient virtues of Li, I, Lien, and Chih. One of the purposes is that of achieving psychological reconstruction by means of more physical activity. General Chiang once remarked, "The New Life Movement will help us establish a regulated life with the four virtues as our guide." In other words, this is an effort to enable the people throughout the country to discard their bad habits, to acquire a new spirit and to live a new life. It is expected, therefore, that those now living a degenerate life, unheeding these ancient virtues, will thoroughly examine their habits in the light of this Movement, and if accustomed to gambling and patronizing brothels and opium dens will consider this a wasteful and shameful use of time and energy. The Movement will help them become modern and rational human beings. Not until the majority of our people realize this can we compare ourselves with modern civilized peoples and our country with other great powers.

"Li" means regulated attitude; "I" means right conduct; "Lien" means clear discrimination; and "Chih" means true self-consciousness. In other words, "Chih" is the motive of action: "Lien" is the requirement of action: "I" is the expression of action: and "Li" is the realization of action. Therefore, by observing these virtues, it is hoped that:

1. Rudeness and vulgarity will disappear and that the life of our people will become more refined and in harmony with normal cultural and artistic standards.
2. Begging and robbery will disappear, and officials become honest and patriotic. When corruption ceases, people will naturally pursue more productive enterprises.
3. When social and official confusion is wiped out, people become more interested in national defense.

Thus it is evident that the New Life Movement is being promoted in order to achieve national regeneration, secure perpetual

*Translation of article in *China Christian Advocate*.

existence, and substitute a rational life for the irrational. People will not desire to take meals and to wear clothing which are not acquired properly, and will refuse to do anything which is not guided by these virtues. Such a life should be a normal one and need not be promoted. But owing to the fact that there are still a great many of the people whose conduct can hardly be called "rational" or "modern," General Chiang has to make this special effort. Following his successful campaign for the suppression of communist banditry in Kiangsi, he inaugurated the New Life Movement in order to strengthen the people's morality and to enlighten their understanding, all of which constitutes a part of the revolutionary task.

Such a movement which aims at changing the present unsatisfactory environment and healing the diseased condition of society needs, therefore, hearty support. Christians should not hesitate to co-operate with it wholeheartedly. A social reform movement can never expect to achieve any great success merely by the employment of political force alone, for this has too many inherent limitations. Political force can touch things that have already happened, but is quite often powerless to influence the future. It can only, at its best, interfere with humans when they are going wrong, but it can not inspire them to meritorious efforts. Take for instance a law that forbids killing. Such can neither prevent nor punish suicide. This is why social education and religion play such an important role in moulding social customs and habits. Though necessarily a slow process, it extends from a few people to a larger number, from the nearer to the more distant, and then gradually throughout the country.

The work of the New Life Movement should be approached from the social angle, and should not be dependent upon political force or upon the law of the land. General Chiang once remarked:—"The New Life Movement which we are now interested in is a force to enable everybody, irrespective of time and place, to lead a clean life according to his own conscience. This is, indeed, a simple movement, but it requires the active conscience of every individual so that he may not be persuaded or influenced by outside forces. The secret of 'new life' is that one should live a new life himself before he tries to influence others. In this way social habits may be formed and our goal attained." On another occasion he said. "There are two weaknesses in our national character and they account for our backwardness. First, *our lack of sincerity*, and second, *our lack of enthusiasm*. Inasmuch as there is no sincerity, we frequently see people losing interest in the performance of their duty, and as time goes on, they seem to care only about superficial appearances, completely ignoring efficiency and practical accomplishments. Much the same thing happens in the promotion of the New Life Movement. Oftentimes we find people busily preparing themselves for inspection and shortly afterwards they revert to type and to their old ways. Such superficial activities are of questionable value and should be stopped. If allowed to continue the people will imitate them and become superficial too.

With regard to the second point, we must understand that people lose their interest in the performance of their duties because they lack enthusiasm. They not merely make slow progress, but fail to keep up with what has already been accomplished in the past. New Life Movement workers themselves are not free from these mistakes. They have failed to make themselves examples for others to follow, and have also lacked the enthusiasm to study scientific methods of promotion. The natural result is that people do not respond warmly, and permanent social habits cannot be created. Such ignorance amidst commendable virtues greatly endangers our national existence. It is essential that we reform if we are to survive in a modern world.

General Chiang is not a mere promoter of the New Life Movement. He, himself, adheres strictly to its principles. Three years ago, when we dined with him in Nanchang and at his Linchwan Headquarters, we observed that he led a simple rational life. He did not smoke or drink and had simple food served at all his meals. The General and Madame Chiang live a normal family life, and a certain period of each day is set spart for spiritual improvement—the application of the principle "Establish your own life before establishing others." It is hoped that all throughout the country will follow him in such well-reasoned living.

How many in prominent positions can follow the footsteps of General Chiang? With the exception of General and Madame Feng, there are really only a few. The reason why these two prominent figures in Chinese public life are so stable in their characters can be definitely traced to their profound faith in the Christian religion. Faith in God generates enthusiasm that enables people to stand firm in the performance of their duties and gives them power to triumph over all sorts of difficulties and obstructions. Such will power is invincible!

The New Life Movement, as its title implies, is actually a social revolution. Being concerned with national regeneration, everybody in the country should participate in it. We Christians, who firmly believe in a new social order and in building the Kingdom of Heaven on earth, naturally carry a greater responsibility than others in the promotion of the New Life Movement. The essence of Christianity is "a new birth," the need for which cannot be doubted. "Except a man be born again he cannot enter the Kingdom of Heaven." What does Christ mean by being "born again?" Does he not mean the establishing of a new life in place of the old? If a man cannot get rid of his old life and he born anew, he cannot enter the Kingdom of Heaven (the ideal society). There is a passage in the 30th verse, 18th Chapter of Ezekial which says: "Repent and turn yourselves from your transgressions; so iniquity shall not be your ruin." In other words. "Throw out completely the evil of the past and create within you a new heart." Paul once said to the disciples of Corinth: "Though you consider that you are without leaven, I exhort you to throw out the old leaven, that you may actually become a new nation." Such quotations may be found without number. This shows that the New Life Movement is based upon the fundamentals of the

Christian religion and that the responsibility of Christians to share in the task of its promotion cannot be evaded. Otherwise, it will be meaningless to repeat daily, "Thy kingdom come." The greater question as to whether all of us, being Christians, have the quality of life and the intelligence to understand the New Life Movement, and to share in its promotion, is, of course, still unsolved. That is a question for further research.

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Co-operation with New Life Movement

GEORGE W. SHEPHERD

FROM the outset the President of the New Life Movement, General Chiang Kai-shek, has desired and specifically requested the co-operation of the church and Christian organizations in as many of the activities of the Movement as possible. Taking advantage of Easter, and the Methodist Conference at Nanking, the General, in the message to Christians everywhere, has revealed clearly his own Christian faith. All Christians who have not read carefully through this message should do so at the earliest possible opportunity. Colonel J. L. Huang and Mr. Paul Yen, the General Secretary and the Associate Secretary of New Life Movement Headquarters, are making definite plans to have within the Headquarters a department that will handle all affairs concerning the relationship of the Movement and the churches.

There are, of course, many areas in which the church may work, but we are obliged to make a careful selection. In this article we mention two of the major activities in which the church throughout China may join with the Movement in bringing new life to as many people as possible.

I. Have all Church Members Live New Life.

The principles of the New Life Movement, Li, I, Lien, Chih, as applied to food, clothing, shelter, and social life, cover most of the activities of Christians. Self-examination might reveal the fact that there are a great many areas of life in which Christians are not living up to New Life principles.

For almost three years the New Life Movement has been promoting a campaign throughout the nation for cleanliness. The other day one of the doctors in the National Health Administration said: "I wonder if through the New Life Movement it might be possible to conduct a national campaign against spitting? Everywhere I go I am reminded that China is a dirty place and that people are careless about this seemingly simple matter of spitting." I wonder how many Christians throughout our churches really pay attention to the simple matter of the cleanliness of their homes, including kitchens and outhouses? It seems to me that Christians are oftentimes not much better in this respect than others. We say that "cleanliness is next to Godliness," but do we really believe it? Naturally the Christian faith is primarily concerned with inward cleansing of the heart and mind, and when Christians think of

cleanliness it should first of all be inward cleanliness. Christ took particular pains to point out to the Pharisees, who were always fussing about outward forms of cleanliness, that a man's heart determines the quality of his life. The New Life Movement is deeply concerned with inward cleanliness, as from the heart life springs. Some directors and prominent people throughout the country, who make an outward pretense of promoting New Life, live lives that are notoriously unclean. The New Life Movement does not wink at such moral turpitude but little by little will insist upon inward as well as outward cleanliness. In this campaign against hypocrisy and deeply entrenched social evils, the church can help tremendously. We are not lowering standards, but raising them, and the Christian standard is our goal.

If every Christian who reads this article will immediately begin to concern himself with the quality and cleanliness of his own life and surroundings he will have taken the first step toward living the New Life, and that is the first thing that this movement asks of every Christian. Are there untidy corners within the home or around the house? Let us clean them up and keep them tidy. If servants are careless, let us not scold them but train them in more desirable habits.

The New Life Movement is now using this slogan: "Plant trees and flowers; let's beautify our surroundings." Here is something that Christians can do immediately. Dig up long neglected spots and assist nature in making the home and community more attractive. If we live where there is not sufficient space for even a small garden let us raise flowers in pots and tend them carefully so that courtyards, doorways, windowsills, will take unto themselves new forms of beauty. Put a little color here and a vase there so that the room will look more homelike. Begin to discuss with neighbors the cleaning out of alleyways and filthy dumps around the neighborhood. Don't wait for the Government to force us into paying attention to playgrounds, to parks, and to joyous community life. Let us, as Christians, give outward expression to the inward joy which is a part of our inheritance. In every way let us make life wholesome and attractive.

The New Life Movement also has a campaign for the improvement of customs and etiquette. Undoubtedly the best book on etiquette in any country is the Bible. He who has the spirit of Christ, and his loving interest in those around him unquestionably has something that goes much deeper than either habit or custom. Far from being careless in matters of courtesy we Christians should be scrupulously careful day by day to see that we truly reveal the mind of Christ. A Christian home should normally be the most courteous, attractive spot on earth. There should be no need for the New Life Movement or others to remind us of our Christian duties and privileges in this respect. Every Christian man, woman and child, should feel the call to be spontaneously courteous in all relationships with others.

"By this shall all men know that ye are my disciples, that ye love one another." There is no higher standard than that which has been given to us by the master.

Take the simple matter of honesty. I do not need to repeat in this article what is already known, that at the heart of most of China's problems lies the matter of dishonesty. Everywhere the New Life Movement finds a low standard of honesty sticking out like a sore thumb. Corruption in high places, as well as in low, continues to lower the tone of every community. It is useless and sheer waste of time to go into a long discussion on standards of honesty. Carelessness in the use of public funds and property, taking money which does not rightfully belong to one, padding travel accounts, accepting bribes and illegal commissions, excessive charges for professional services rendered to the community and to individuals, high rates of interest, oppression of those who work for us, sharp business practice, all forms of double-dealing, these are dishonest. The fruits of the spirit are the opposite of these.

One of the cardinal principles of New Life is Lien—honesty. Let every Christian ask himself the question. Am I honest with myself, with my family, with others? No amount of skilful argument concerning the standards of East and West will explain away dishonesty in any, or all its forms, as we are surrounded by it today in China. Let us as Christians resolve to cast it forever out of our lives.

Patriotism is abroad in the land and should be participated in by every Christian. Love of God and country go together. One of the most practical ways in which all Christians can serve their country is by praying daily for China and her leaders. It is gratifying to have so many letters coming in to New Life Movement Headquarters stating that Christians everywhere are praying for China. There is no better service that we can render the country, our own children, students and young people, than that of teaching them to pray for China. In his own time and in his own way God answers prayer and in the meantime we develop an attitude of humility and of expectation. The praying soul is always gentle and vigorous. There are countless ways in which Christians can take part in the many patriotic activities around them but there is none greater than prayer.

Living the New Life is not a mere duty. It is a great privilege for every Christian. If you read carefully through the New Testament and pay attention to the writings of St. Paul to the various churches of Asia, you will find therein practical injunctions as to how Christians may live the New Life. Let Christians make sure that they are living up to these standards set by our Master and the great apostle.

II. Service.

The second way in which Christians may co-operate with the New Life Movement is through all forms of social service. Here at New Life Movement Headquarters we are constantly asking for volunteer help from people who are specifically trained to do some of the things that need to be done. It is well understood at Headquarters that Christians have an attitude of service that others do not have to the same extent. In your town and district there are

probably being organized many little groups interested in social service. As a Christian, join them, and do everything you can to make them a success.

Missions and churches have resources that can be thrown into the program for the social well-being of the people that are not to be found elsewhere. Through Christian hospitals, schools, churches, Y.M.C.A.'s. and Y.W.C.A's., we can today render service that can never be bought with money. If you are not already doing so consider the matter of selecting a rural or industrial community on a good highway or railroad not far from your mission center. Go into that community, study its primary needs relating to food, clothing, shelter, and social life, and then begin to meet a few of them. A doctor or a nurse may go there regularly, hold a clinic, promote healthful ways of living, study the diet of various families, distribute vegetable and flower seeds, examine the health of all Christian families, and others who desire such an examination, and in countless ways bring health, hope, sunshine and joy into some very dull lives.

Groups of boys and groups of girls under the direction of their teachers can easily organize outdoor games and many forms of indoor recreation that will eventually make gambling unpopular. In tea-houses and public squares they can give lectures, read newspapers, and in a score of ways impart useful and timely information to the people who gather around them. If they themselves have a strong religious faith, that they would like to pass on to the people, then do that also, for it is an essential part of New Life. All manner of little group meetings and activities under the heading of boys' and girls' clubs, can be started in that community by students who want to do something that will be a distinct contribution to reconstruction. If there are pressing social, economic, or governmental problems in that community study them carefully, do what you can to meet them, and those that are baffling send to us at New Life Movement Headquarters. We wish to know everything that concerns the livelihood of the people in the villages.

Older girls and women can profitably spend much time teaching better ways of housekeeping, caring for children, knitting, sewing, and other activities of women. If you have not already discovered how delighted the people of the villages really are to have you spend time bringing them useful information and instruction then you have one of the greatest joys of life still ahead of you.

Perhaps some practical minded person in a community can help them solve some of its problems of water supply, or in some way lessen the drudgery of the life of the women and men who earn their living by the sweat of their brow. If Christians, will accept the challenge of today and do their part in rural reconstruction they will be truly helping to bring new life to those whose lot has fallen in less favorable circumstances. Remember that New Life is not asking you to leave your Christian faith out of your activities, but, on the contrary, wants you to put it in. If you are a college student and you have an opportunity to join one of the college students'

rural service groups this summer, then do so. If your college or university does not have information, write to the Student Department of New Life Movement Headquarters, Nanking. The founders of the New Life Movement, General and Madame Chiang Kai-shek, as well as the present administration at New Life Movement Headquarters, expect that every Christian in China will at this time do his duty.

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Rural Church New Life Movement

RALPH A. FELTON

WHEN I reached China, September, 1936, I found that Nanking Seminary had plans all made for starting extension work to rural churches. Prof. Frank Price had already built a strong rural church department, one that would compare favorably with that of any theological institution in America or England. Chow Ming-I, a man who had completed fourteen years in the extension department of the University of Nanking, had been elected to the new position in the Seminary. Mr. Chow and I were to start its new extension service.

Neither of us knew too much about this job. We didn't confide to anyone how little we did know, but started to work. It is only fair to Mr. Chow to say that he knew the methods of rural improvement quite thoroughly from his work with the agricultural college. He had introduced improved seed and organized co-operative societies all over China. He knew the problems of the Chinese farmers from first-hand observations, as probably no one else in China knew them. But his experience with a theological institution was limited.

I was the amateur at the job; one of these "experts" a long distance from home. Fortunately for me, I had seven years experience in extension work at Cornell University, but a knowledge of American rural methods has its limitations in China. The last six years I had been struggling with a similar type of work in connection with the Rural Church Department at Drew Theological Seminary. At any rate we packed our bags and started out.

Our first plan was to begin at Nanking and work out with whatever centrifugal force we had. We thought for this first year we could establish our extension contacts with fifty rural churches nearest Nanking. I imagine that we thought that eventually the circumference of our circle of extension influence might reach the seven thousand rural churches in China. However, this plan proved to be a mistake.

We soon discovered that although all of the rural pastors welcomed us most cordially, yet some of them were not exactly ready to co-operate. There was the type represented by a pastor, for example, whom we had walked some miles from the railway station to see and present our plans. After he had welcomed us most cordially and we had spent the day explaining some of our ideas he told us

he had a sore foot. Yes, it was alright now but he had just had malaria. Yes, he was well from that now, but he had to take a trip soon. Yes, that wouldn't take long but when he returned he would need to catch up with his work.

There was also another type represented by the man whom we visited afer riding our bicycles against the wind. He was a man of remarkable consecration and devotion. He enjoyed preaching and was eager to do more of it. Many of his parishioners were sick, some were losing their homes, most of them were illiterate, but he explained to us that "all he had to offer was the Gospel." He was sympathetic with our program, but explained to us that he had been trained only to preach, caring for a parish tired him. He said if he could do exactly as he wished he would take two or three helpers and travel constantly from place to place and preach.

We soon discovered that our extension service had to be with those pastors who were ready, because of their interests or training, to co-operate. We also discovered that some pastors were ready to experiment with new methods while others felt that anything that was new must have something wrong with it or else it would have been tried before. Out of our experience grew the name which we have been using: "Experimental Churches Co-perating with Nanking Seminary." We selected fifty churches in Anhwei, Kiangsu and Chekiang. We have tried to develop a stronger consciousness of success among the fifty men working in them. We want them to feel that they have been selected because they have special ability or are ready to work a little harder. We are not using the phrase "demonstration parishes" but we are thinking it. We want a "New Life Movement" among the rural churches with these fifty men as the pathfinders.

We invited the fifty men to be our guests at the seminary during the last two weeks in January. This time was spent in discussing all phrases of a well-rounded program for a rural church. Each pastor went home with the year's program which he had worked out for his church written down in full. Also he had some goals worked out for five years ahead.

These programs are not being "handed down" from Nanking. Each one is different. They are all based on the local needs.

In the first place we try to help the pastor make a map of his parish and to select certain villages for intensive work from year to year. We want him to become parish-minded and to think of every person within the circumference of his map as being his responsibility.

In trying to get these fifty men staked down to a definite area with a radius of about five miles, our idea is to help them develop an intensive instead of an extensive program. We have no quarrel with those who itinerate from point and use the number of miles travelled as one index of their success. Different types of work are needed. But we are working on the intensive parish plan. We are trying to build successive layers of service in one definite area—a pagoda type of program.

I have beside me, as I write, careful data covering all phases of home life and farming practices as well as religious conditions of over 2,000 Chinese farmers. Based on these facts I should plan a church program that would meet these specific conditions. I should never ask nor argue as to whether such a program or method is new or old.

Certain common factors naturally run through all of the programs of these fifty churches. Certain Christian home standards have been agreed upon by the whole group. They feel that there are definite home practices and household arrangements and family habits that must be built up in order to Christianize the homes in their parish. They have written down these home standards.

Literacy and adult education naturally will help attain their Christian goals and, have, therefore, a place in any parish program.

The relation of health education to Christian living is a question which one can defend or deny. These fifty pastors have included it in their program and will try to co-operate with government health agencies and mission hospitals in building into the thinking of their constituency certain health standards. A very large amount of sickness is due to home and environmental factors which can be improved by the pastors without any special knowledge of medicine.

Twenty-five years ago when a great rural church leader in America began to talk to the pastors of his denomination about the close relation between better agriculture and better rural churches he soon became a target for the attacks of all those whose theology or leisure time would permit. Every mail brought hot words of criticism to his desk. "The idea of a preacher trying to teach farmers how to farm!" That could never have happened on the mission field, even then, because everybody here is too busy with his own great task.

In the program of those fifty pastors one will find the introduction of better seed, of improved live-stock, of pruning and grafting fruit trees, of the organizing of a farm co-operative society or the promotion of some new village industry. It will be a pity if these pastors fail to keep before the minds of their church the direct relation between better incomes and the Christian way of life. We will try our best to help them at this point.

All of these community activities are merely avenues for gospel extension. In some cases they will be points of contact with new families. In all cases they will be contributors to the "abundant life" the proclaiming, of which is the pastor's central task at all times.

After a rural pastor has vaccinated a farmer's pig and saved it from cholera, showed him how to prune his peach trees, sent away and secured for him some new tested seed wheat that will yield forty percent more catties, kept his children from getting small-pox, persuaded him to cut a window in the walls of his kitchen, taught him and his family how to read, this farmer would probably not accuse this particular minister of "working for foreigners" or preaching only "the foreigners' doctrine." The Chinese rural church

will become indigenous, not through a style of Chinese architecture nor by the use of incense or a temple bell, but by Christian service to local needs.

Just as the parish program becomes intensive instead of extensive, so we hope the evangelistic program will likewise develop into a seven-day-a-week job as the central goal of all phases of parish work. It should be possible in China as well as in every other country to build up strong church units or Christian fellowships that will be self-supporting.

Our extension work with these fifty pastors has just begun. Our plans will take us back to each parish once every two or three months. We shall try to see in each man a John Frederick Oberlin and shall be glad for the chance we have had to share with him his problems and successes.

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What Can Christian Co-operation Add to the New Life Movement?

A SYMPOSIUM

THE New Life Movement itself is a good thing. But the following criticisms have often been heard. First, it is superficial. The things it promotes do not go far enough. The real question of the masses is one of livelihood .Secondly, its effectiveness is lessened by its close connection with the government and official groups. Thirdly, it has been suspected of political motives. In spite of these criticisms, I am inclined to think that individual Christians should co-operate in whatever way possible to extend the New Life Movement. Official endorsement seems to be unnecessary as the New Life Movement has its own organization and promoters. The Christian Movement has always been a new life movement. Our task goes much further. We emphasize new life not merely by changing some of our social habits but by inculcating a common loyalty to God in Christ. Kiang Wen-han.

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The New Life Movement, as one can observe, seems to confine itself to the task of instituting, cultivating and upholding a way of living according to the teachings of China's sages and in the light of practice in the modern world as now exists. Obviously a well-directed Christian co-operation can add to the Movement in several directions. Direction, however, implies understanding, study, conviction, ability, resourcefulness, and power. To be co-operative as may be expected, a Christian must know how and why to do and think what the Movement needs.

From our Christian point of view, living is to build up life and life is indivisible. A way of living must be in accord with the idea and ideal of life and not vice versa. Therefore it is imperatively urgent to know what the New Life Movement possesses as the idea and ideal of life. What ought the Movement to hold and develop as

such an idea and ideal? A way of living is dependent on a certain attitude to or of life. What is the attitude that ought to be prevalent in China now? The primary contribution, as I understand it, from Christians to the New Life workers is the Christian meaning of life and the daily addition to the Movement by way of co-operation and contact, therefore, should be the Christian way of living according to that meaning. J. Usang Ly.

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No one will deny that the New Life Movement has made an impression on officialdom as well as on the people of China. How deep is the impression. This is the primary question.

I, for one, am afraid the impression is rather superificial.

The New Life Movement, as it is, comes from the higher authority down to the rank and file. It has an odor of formality and external authority. I do not say that they are not helpful, but they are not enough. New Life must come from the changing of hearts. That is not to be accomplished by posters and addresses only.

As Christians, we must do our best to help the cause of the New Life Movement. Before we can render real service to the Movement, we must study its meaning and contents. It has many interesting and instructive points. Then when we realize the perspective, we ought to contribute to it the unique teaching and message of Christianity. The thing that the New Life Movement lacks is spiritual force. It gives us a lot of platitudes: but it has no technique for the attainment of spirituality.

Then the Movement lacks a central personality. We worship Jesus Christ. The New Life Movement has no concrete example to follow, it seems to be a collection of teachings. It is high time for us Christians to preach Jesus Christ and his Gospel.

We must not merely preach the Gospel, we must live it out ourselves, especially those of us who are supposed to be leaders in church or public life. If we do not shine for Christ, who will? God has wonderfully used some of us, and has given us power too. Why not demonstrate to the nation that only a Christian Movement can really save China? This seems to me the biggest challenge.

For some concrete suggestions, I mention the following. We can help the cause of the New Life Movement by linking it to our Christian message in the Christian Broadcasting Station, or in our Christian magazines, or even in our churches. Do all we can to make the New Life Movement a success. When it is properly broadcasted and linked up with Christ, I believe that its moral and spiritual standard will be lifted.

Now seems to be the best time to do this. Will the church take advantage of this chance while it lasts? Z. K. Zia.

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The New Life Movement has just past its third anniversary, having been started in February 1934. This is too short a period to evalute its influence upon the life of China's four hundred million

people. The general opinion is that it is a worthy cause and has done a great deal of good in the reshaping of people's modes and conceptions of life. In many ways it is superficial, for sure, but even so it is a rejuvenating influence and is all for the good of the country.

In promulgating this Movement, General Chiang Kai-shek made a statement which is now considered its motto. From this we can learn its purpose, principles and the lines along which it is to be pushed. "What is this New Life Movement that I am promoting now?" asked Gen. Chiang, by way of elucidation. "It is in brief a movement to militarize the whole population in order to be prepared to fight the enemies." Then he went on to say that in order to insure success, the Movement is based on four principles, viz: "Li, Yi, Lien and Ch'u," which are to be realized along four lines, namely. "Cheng-chi (Orderliness), Tsingchieh (Cleanliness), Chien-tan (Simplicity), Fu-su (Frugality)." From time immemorial these four principles—propriety, righteousness, incorruptibility and shamefulness—have been considered virtues that a gentleman-like man should possess. It was not new principles that the General wished to promote. He was only reviving China's age-long virtues and urging the people to apply these in their everyday life. No doubt if every one would diligently practise these virtues, we should very soon see a new type of people with new modes and new conceptions of life. Consequently we might say that a new nation would evolve from this old, wornout and decadent country.

But think a moment of the purpose for which the Movement was launched. It was in order to militarize the whole nation. To my mind it was most unfortunate that Gen. Chiang stipulated that idea. We want new life more for peace than for war. This seems to me where the Christian religion can help to correct and to deepen the movement. Christians believe fundamentally in the theory of a new life. Christians assert with no indefiniteness of tone that a change of life is possible and that it is the only hope for an individual as well as for a nation. But the change, if it is to be effective, must start from the heart, the seat of all evil thoughts. Actions are but external expressions of the thoughts. When the thoughts are wrong, the actions cannot be right. That is a very simple truth. Yet it is the very thing that we should emphasize and add to this nation-wide movement for a new life. For, as we believe, the ills of this world are caused by man's evil nature.

The promoters of the Movement have rightly urged the populace to do their uttermost to bring about a marked change of life. We do not scorn and belittle human efforts for they are absolutely necessary if a movement is to be successful at all. But human efforts, even after having been exerted to the utmost, may still fail to accomplish anything. The Christian belief is that Divine help can be invoked. We need guidance and wisdom from above to assist us in our effort to make good. This seems to me to be another truth Christians should diligently preach.

It is the Christian's belief that a regeneration of heart will give a man peace. When his heart is right, he is at peace with God, with himself and with other human beings. There would not in that situation by any occasion for war, internally or externally. A new life is essential for peace and not for war. The promoters of the Movement laid down as its purpose the militarization of the people for war. I think that should be corrected with the addition of our doctrine of peace.

Finally, I for one would like to see the absolute standards of Christ upheld along with the four principles of the New Life Movement. Propriety, righteousness, incorruptibility and a sense of shame are not so comprehensive and practical as absolute honesty, absolute purity, absolute unselfishness and absolute love. Personally I desire to declare boldly that by applying these four principles of absolute honesty, purity, unselfishness and love, and by surrendering the self to God, one will certainly have a new life. I am certain that every Christian who is willing to live such a life, is co-operating in the best possible way with the New Life Movement. E. S. Yu.

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The Necessity of Social Justice*

H. A. WITTENBACH

JEREMIAH 34; 17. "Therefore thus saith the Lord, 'Ye have not hearkened unto me, to proclaim liberty, every man to his brother and every man to his neighbour: behold, I proclaim unto you a liberty, saith the Lord, to the sword, to the pestilence and to the famine'."

Why is it that we so often overlook the emphasis that the saints of the Old and the New Testaments continually put upon social justice as an essential accompaniment of the service of God? Their fiercest denunciations were always upon those who, while claiming to be the servants of God, through their action or inaction helped to perpetuate social injustice and social inequality.

The message of God to the Jewish people, contained in the above words of Jeremiah, contains a profound truth that is vindicated over and over again in history. Social injustice, the neglect of the sufferings of the poor and the oppressed, has in every nation and in every generation led to disaster. Failure to proclaim liberty led to Civil War in America; failure to consider the claims of the poor led to revolution in France; failure to practice brotherhood in Russia gave birth to communism. Similarly, neglect of the living conditions of the poor, of the provision of adequate food, sanitation and clothing, is nullifying all the work of medical research and perpetuating diseases that could be eradicated from our civilization in a decade if medical science were given a free hand. So, too, in China, the neglect of the peasantry, the failure to provide educational facilities, to improve

*Sermon at Union Service, Canton, Feb. 28, 1937.

communications, to give protection against floods, leads to famine year after year.

"Ye have not hearkened unto me to proclaim liberty....: behold, I proclaim unto you a liberty, saith the Lord, to the sword, to the pestilence and to the famine."

During the week, Bishop Hall and I had an informal conference with the head of one of the departments of the provincial government, a man who is a Christian. The Government is up against a big problem, a serious food shortage in the province, caused very largely by the conditions under which agriculture is carried on. Most of the land is farmed by tenant farmers and most of these are in debt. More and more are they being forced off the land to swell the ranks of the unemployed in the cities. The farmers are unable to spend money on fertilizers and good seed and they have no reserves against bad seasons. Moreover, they are exploited annually by financiers who speculate in grain, causing the prices to drop at harvest, when the farmer has to sell to find money to meet his commitments, and to rise when he has eaten up the little he has been able to save for his own consumption, and comes on the market as a purchaser.

Two things need to be done, increase the productivity of the soil and increase the area under cultivation. And these cannot be done. The organization of rural co-operatives for the provision of cheap capital for rent, fertilizers and debt amortization is the obvious way out. The Government is able to command financial resources but it lacks the personnel for the successful conducting of such co-operatives. The government leader issued this challenge. He said;—"Why cannot the church organize a great Christian Co-operative Trust, run by a committee of the churches, which will co-operate with the Government in this great task of rural reconstruction? The church has its tried and experienced workers, it has its little communities scattered all about the province. The Government can find the funds if the church will produce the workers." He added that he was prepared to appoint a man, nominated by the churches to the government department, to give his time to the organization of co-operative societies and rural service amongst church groups.

There is a challenge. What is our response? Shall we enter whole heartedly into this scheme of co-operation or shall we shrink back and plead that we are only concerned with men's souls, forgetting that these souls are being destroyed by the cruelties of an un-Christian social structure?

I have heard from a reliable source that there is an increasing body of opposition to the New Life Movement. Men claim that the suppression of gambling is reducing the revenue and making people dissatisfied. The ruthless suppression of opium is also affecting the national revenue as well as denying many a long-enjoyed pleasure, not to mention causing friction between the Central Government and Kwangsi. And so, too, with the attempted suppression of "squeeze," the insistence on economy and so on. They say that one must give the people freedom or they will be discontented and a discontented populace is a danger to the peace of the State. "Stop the New Life Movement, or at least water it down so that it will be palatable!"

What has the church to say about this? In the New Life Movement we have a valley of dry bones which, inspired by the Spirit of Christ, can become a great army of the Living God. A Chinese pastor said to me some time ago;—"Oh yes, the New Life Movement is excellent but we must go carefully. If we support it too vigorously, we should be in a bad way, should there come a change of government." Is that the attitude of the Christian church?

Lindsay Glegg, Justice of the Peace and business man of the City of London, is also a keen evangelist. Speaking some time ago to a group of Christians he said;—"You are sound in your orthodoxy, you are sound in your theology and you are sound asleep."

Paul tells us that "in the fullness of time, God sent forth His Son, born of a woman." We have all noticed the wonderful way in which the world was prepared for the coming of Christ and his church. The Greeks gave to the world a universal language: the Romans built splendid roads in every direction and their soldiers ensured safe travelling. We see the same conditions in modern China, ever-improving means of communication, more and more settled conditions and a universal language. The only thing that was not ready for the coming of Christ was the Church of God, the Jews. They had got out of tune with God and the result was that, when the message came, they could see in it only distortion and, instead of looking for the fault in their own receivers, they attacked the broadcasting station.

Where do we stand to-day? Are we hearkening to the call to proclaim liberty, every man to his brother and every man to his neighbour; to go out in a venture of faith for the relief of men's bodily sufferings in the Spirit of Christ. putting aside our doubts and fears; to stand firmly behind Christian leaders, giving moral, religious and practical support that will enable the New Life Movement to be a real life-giving movement of the Spirit of God?

The Jewish Church was living within the closed doors of orthodoxy, traditionalism, formalism and self-complacency. The disciples, before Pentecost, were living within the closed doors of fear and uncertainty.

May God wake us up. May He again fill us with His Spirit that we may go out, and enter the door opened that no man can shut, the door of opportunity that leads to the establishment of the Kingdom of God on earth.

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Where Service Fails

F. OLIN STOCKWELL

EVEN a cursory reading of the Gospels reveals the fact that the service which Jesus rendered to those about him was a direct and immediate outgrowth of his religious passion. Loving God and helping your fellowman were but two sides of the same experience. "Jesus, knowing . . . that he came from God, and goeth unto God, riseth from supper,... and he took a

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GENERALISSIMO CHIANG KAI-SHEK AND SOME OF HIS AIDES.

I. The Generalissimo and Rev. George Shepherd, American Board Missionary, and others strolling amidst bamboos at foot of Mokanshan.

II. Generalissimo Chiang Kai-shek (seated), W. H. Donald of People's Economic Reconstructive Movement (seated; left), J. L. Wang, New General Secretary of the New Life Movement (standing; left), and Rev. George Shepherd, Adviser to New Life Movement Headquarters at Nanking, (standing; right), discussing social and economic issues at Hangchow, Chekiang.

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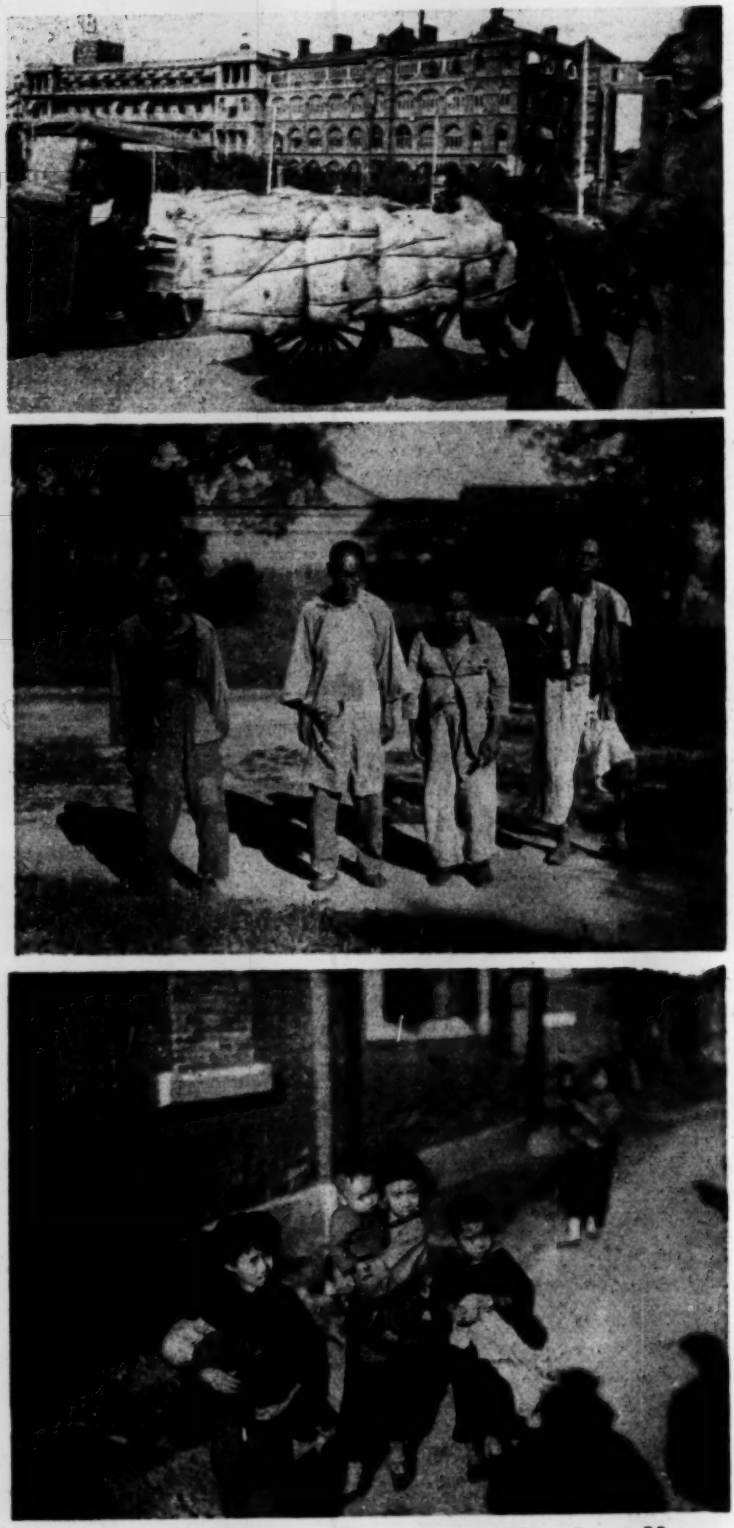

SOME OF THOSE NEEDING THE HELP OF THE NEW LIFE MOVEMENT

towel and girded himself." These words are the words of John, but his deep insight into the fusing of the religious passion of Jesus and the loving service which he rendered are just as clearly revealed in any one of the four Gospels. Because of this fact, the service which Jesus rendered was no small factor in winning people to his discipleship and to a dedication of themselves to the Kingdom ideal which he preached.

What was true of Jesus has been repeated in the lives of many of his followers. One need but recall the names of many of those apostles of Christian sacrifice whose lives brighten the pages of Christian history, or think of some in our own day who are giving their lives without counting the cost to realize that the religious passion which motivates them and the service they render are inextricably interwoven. And it is because of this religious passion that has underlain all they did that they have not only healed bodies, but have healed souls, and made their deeds of service an evangelistic force of no mean value. They have given their cup of cold water "in the name of Christ."

But when we turn to the missionary program as it is carried on in China today, we pause before the obvious fact that much of this program of service is divorced from the evangelistic message and the religious passion which gave it birth. We would have service for the sake of service. We would turn stones into bread to feed the people because they are hungry, and not because we are desperate to meet both their physical and spiritual needs. We give them a cup of cold water, but not in the name of Christ. Therefore many of our institutions today which are rendering a real service in meeting the needs of China's poverty, sickness, and illiteracy, are doing very little to introduce men and women to the Christ through whom alone they can find healing for their spiritual ills.

Some may feel that the statements in the above paragraph are too general and that the writer is painting too gloomy a picture. Certainly none of us would hesitate to give all credit to that fine group of Chinese Christians whom we find in many institutions serving their people with a happy consciousness of doing God's will. But all of us have had enough experience in visiting those stations where school and hospital were flourishing institutions but where the fellowship of Christian worshipers was pitifully small, or in visiting some other point where a primary school of a hundred or more pupils with several bright young teachers has been in existence for twenty years or more, and yet where we can hardly find enough Christians to warrant calling a meeting,—we have all seen enough of this to admit that there is something seriously wrong. Somehow, our service institutions have not been the evangelizing forces which we had thought they might be. At this point our service has failed.

When we stop to ask reasons for this failure, several occur to us that are quite obvious. The first of them is that the missionaries who have come to China, even though they have been motivated by

a consuming religious zeal, have failed to "get it across" as they had hoped to do. Perhaps it has been language difficulties. Perhaps it has been a standard of living that did not suggest sacrifice so much as it suggested luxury to our Chinese friends. Perhaps it has been a feeling upon the part of our Chinese friends that we were here, not because of our love of God, but rather the more selfish motive of doing "good works" and thus earning merit for the future. Perhaps our failure to bring all of the small details of our lives into subjection to Christ has cancelled our other efforts to tell, through word and deed, of our love for Him. Whatever the reason, we all admit that our "batting average" has been far below what it ought to have been, and the service which we have rendered has not been the evangelizing force that we had hoped it might be.

Another reason for our failure rests in the quality of Chinese co-workers whom we have enlisted in our service institutions. We have felt, and quite rightly so, that a real religious experience could not take the place of training in a teacher or skill in a doctor. There were many places to be filled, and the first question that was asked is that of proper qualifications, training, skill. We would like to have confined our choice to those who had had a thrilling sense of God's presence and power, but we could not. The result has been that in these days of greater government regulation of schools and keener competition between hospitals, the actual evangelizing force of many of our service-institutions is almost at zero. No doubt a clear recognition of these difficulties has been one of the reasons why some of the conservative religious groups in China have done so little in establishing schools and hospitals.

And, of course, it can be said with great truth that the evangelistic leadership has often failed to recognize that the religion which they preached ought to express itself in deeds of service, and therefore has often been out of sympathy with the group who were spending their lives through teaching and healing. Sometimes it has been an absorption in the next world or in the Second Coming, with little thought upon present needs. Sometimes it has been an obvious lack of preparation, intellectually and morally, which has left the evangelistic leadership estranged from those in the service-ministry. Sometimes it has been due to a lack of program and materials for religious education and evangelism that would challenge the respect of those who are serving with the best that modern minds can produce. At any rate, a considerable portion of the tragedy of the present situation rests upon the shoulders of those who are preaching, as well as upon those who are teaching and healing.

The failure of evangelistic and institutional forces to work in close co-operation is another major cause why the service which the institutions have been rendering has failed to be the evangelizing influence that we ought to expect. Sometimes this has been due to organizational difficulties. Sometimes it has been due to personnel difficulties, with the resulting lack of mutual interdependence which

is necessary to carry on a full-rounded task. At times it has been due to the fact that those who have been directing have felt that they had no very great responsibility to share religious experience, but that if they healed the body or instructed the mind, their task was done.

And now we come to a new day for the Christian missionary enterprise. The government regulation of education and the competition between hospitals is increasing, rather than diminishing with the result that the financial burden to keep up to standard is also on the increase. As Dr. K. S. Latourette pointed out more than two years ago, "The gulf widens rather than narrows with time, for as schools and hospitals grow and the church and the mission have not the resources to man and subsidize them, they naturally pass into the hands of those who have. Moreover, in a variety of ways we have given the impression that the school and hospital—especially the school—are more important than the church, and we have helped to attract to their staffs the abler of the Christian youth at the expense of the ministry. In our zeal to help great peoples in the throes of their transition we have come dangerously near to starving the one institution which can permanently be the source of fresh movements and impulses."[1]

If we are to meet the present primary need of building the Christian fellowship, we must be ready to do several things. Most important will be the careful appraisal of our institutions with this one thought in mind,—just how much does each institution as now conducted contribute directly to the building up of the Christian church in China? If its contribution at present is nil, and if because of the lack of funds or personnel, or because of secular and governmental trends in China today, it seems impossible to make its contribution toward the building of the Christian fellowship a more positive and constructive realty, we ought to withdraw as quickly and gracefully as we can. This will mean the withdrawal from many institutions which are taking a deal of money and personnel today. On the other hand it will result in the strengthening of those institutions which can make a direct contribution to the creation of a vital Christian fellowship. Moreover, it will release both money and personnel for the evangelistic and religious-educational phases of Christian missions where the need is so desperate and the opportunity so great today. To do this does not deny for a moment the great value of those avenues of service through which we might work and through which we might express the spirit of Christ. It is a simple recognition of the fact that the limitations of personnel and money make it absolutely imperative that we give our complete attention to the one task which no one else will do, and without which China will miss the Way, the Truth, and the Life.

1. See "A Suggestion Toward a Reorientation of Mission Policy," *International Review of Missions*, July 1934 p. 405 ff.

Secularization of Christian Colleges in China*

KIANG WEN-HAN

1. Registration with the Government.

AT least in outward form, the registration of Christian colleges has led to a number of things tending towards secularization. In principle, education should come first rather than evangelism. Bible classes and chapel services had to be made voluntary. The president should not only be a Chinese but should act in such a way as not to give the impression that he is giving any special favor to Christian activities on the campus. No school of religion can be registered as a part of the university. After registration the administration is subject to constant investigation and inquiry of the government authorities. Various regulations had to be accepted including the observance of the Monday Sun Yat-sen Memorial and the required military training.

2. The change in Composition.

It is unmistakable that the composition of the faculty and especially of the student body in the Christian colleges is changed. The percentage of Christian elements is decreasing. In average, only 30-40% of the students in the Christian colleges are Christian. Missionaries occupy no more than one-third on the faculty and are no longer in responsible positions. The decline of Christian elements on the Chinese faculty amounts to about 25%. It has been difficult to secure sufficient Chinese faculty members who are outstanding both in academic training and Christian enthusiasm. In fact, there is a general indifference among Christian faculty members which accentuates the tendency toward secularization. The rise of government universities has also affected the composition of the Christian colleges. Government universities have now caught up in faculty and equipment. Since they charge much less fees than the Christian colleges, they have attracted many of our best students from Christian middle schools.

3. Indifferentism towards Religion.

The general attitude of the students toward religion is one of indifferentism. Religion is on the whole very unattractive. In the first place, Christianity does not seem to have come into grips with the current issues of life. Religious exercises are often stereotyped and not at all challenging. Secondly, there is an obvious lack of leadership. Very few colleges have been able to secure first-rate religious workers among students. And very few of our religious workers possess the kind of personality and scholarship that command the respect of the whole student body. The situation is further accentuated by the general indifference of most of the Christian faculty. Thirdly, there

*Presented at Council of Higher Education, Shanghai, Feb. 3-5, 1937.

prevails a state of religious confusion caused by the denominational distinctions and diverse approaches of the Oxford Group, the Little Flock, the Bethel Band, and others.

4. **The "Busy" Atmosphere.**

Students are busy about many things. The curricula are usually very crowded. Freshmen students are required to go to concentrated military training in the month of May. Theses are now required of all the graduates. Then, there are the multiple kinds of extra-curricular activities which require the time of the students. In the old days, the Christian Association used to be the only activity group among students. Now it suffers from the keen competition of the Student Self-Government Union which is doing many things that used to fall under the realm of the Christian Association.

5. **Absorption in the Movement of National Salvation.**

The college students are most sensitive to the national situation. They are the ones who take the lead in various patriotic demonstrations. The National Salvation Movement which started on December 9, 1935 gave a new lease of life to the Student Unions. The students have shown better understanding of the situation and better discipline in their agitations. They protested against the "autonomy" of the northern provinces. They fought stubbornly against the protected smuggling and opium policy of the Japanese militarists. They banded themselves together in order to penetrate into the rural districts for propaganda and organizing work of the people. They fasted and stopped heating so as to have some money and so to rally to the Suiyuan cause. They demanded the cessation of all civil wars and a "united front" to resist the Japanese aggression. As compared with these political concerns, religion seems to them remote and irrelevant. During the past year, the Christian colleges have taken an active part in the National Salvation Movement which has earned them a more sympathetic attitude on the part of the leftists.

6. **House of Divided Opinions.**

Although most of our Christian colleges are free from political maneuvering and police raids, the political opinion of the students is as divided as in other non-Christian institutions. The squabble between the leftists and the fascists is nothing unusual. The leftists stand for a Marxian philosophy, a change of the "status quo" a "united front" and a stronger policy towards Japan. The fascist students stand for unquestionable support of the existing Government, the obedience to a national leader, and national unification through regimentation. The leftists are generally very active in the national salvation movement. But there has been a great movement of expulsion of these

elements from the Christian institutions, especially in North China.

7. The Urban Influence.

Almost all of our colleges are concentrated in metropolitan cities. As part of a city, the college is subject to the various influences of urbanization. And urbanization frequently means absorption in secular activities. Much of the leisure-time of our college students is taken by the talkie, the radio, and the jazz. The influence of "Hollywood" cannot be understimated in our survey of secularization. Such influence has great bearing on the modes of life and thinking of our college students.

8. Students' Reading turning Social.

Among the 9,223 volumes produced in 1935, about 30% are books on social sciences. These are generally written by leftist writers. Dialectic materialism is the striking note of all their writing. Pure literature takes a very unimportant place. As Lu Hsün said:—"Our invaders cannot be driven away by the composition of a poem." Since September 18, 1931, there has been a mushroom growth of periodical literature. Among the hundreds of periodicals, four types are comparatively influential. First is the "Life Weekly," edited by Mr. Tsou Tou-fen, which has been suppressed several times. It suits the taste of thousands of educated youths. During one of its recent resurrections, its circulation ran to more than 100,000 in six or eight issues.The second type may be illustrated by the "Eastern Miscellany" of the Commercial Press and the "Independent Critic" edited by Dr. Hu Shih, which has recently been suppressed. These meet the need of the more conservative and academic folk. The third type may be illustrated by "Lun-Yü," formerly edited by Lin Yu-tang. This is like the English "Punch" and offers a kind of psychological release to many dissatisfied young people. "Sweat and Blood" makes up the fourth type of periodical literature. It is outspokenly fascist, and very seldom read by progressive students. The recent attempts of "cultural control" and the recent suppression of fourteen periodicals have given an evident set-back to people's freedom of thought and expression. The paucity of Christian literature is also a deplorable factor.

9. Personal Perplexities.

The most outstanding perplexity is one of unemployment after graduation. In the past few summers, there has been a good deal of agitation among college graduates in their effort to find proper placement. According to an interview given by Dr. Wang Shih-chieh, Minister of Education, the so-called "jobless graduates" occupy about 13% among the 15,200 graduates of 1933 and 1934. But he pointed out that three-

fourths of the jobless graduates were students of arts and law. That explains why the Ministry of Education now lays greater emphasis on natural sciences and vocational training. During the past few years, students have taken a deep interest in the task of rural reconstruction. Dr. James Yen's work in Tinghsien, Mr. Liang Sou-ming's experiment in Shantung, and Dr. W. T. Tao's promotion of the "Labor-Science-Union" and the "Small Teacher Movement" have all enjoyed great popularity among college students. We begin to see, however, an increasing feeling of disillusionment about such isolated rural experiments as fundamental solutions of China's problem. The interrelatedness of political and economic problems seems to be too obvious to ignore. Personal perplexities have intensified the social and political-mindedness of the students. They seem to have a deeper understanding of the social situation and a greater yearning for social analysis and are not so easily satisfied with religious principles and generalities.

10. **Student Mentality becoming Radical.**

The mental trends of the more thoughtful students may rightly be described as radical. (1) The outcry for individual development is now changed to one for a collective struggle. (2) The worship of idealism and liberalism is now changed to sheer realism and authority. (3) The concern for an individual "way-out" is now changed to an actual identification with the masses. (4) The interest in the problem of China is now enriched by a better understanding of the inter-relatedness of the world. (5) The world crisis is no longer interpreted in terms of a recurring cycle but as the end of an era. (6) Solution is sought no longer for minor adjustments but for a fundamental change. These are the underlying points of student thinking today.

11. **Christian Purpose Obscure.**

A Christian college must hold dear its definite Christian purpose. The Christian colleges are too often absorbed in their concern for equipment and academic standing so that they tend to forget that their chief contribution is in the building of Christian character and Christian leadership. The increase in the size of the student body in several of our Christian colleges has been quite phenominal. Owing to the lack of funds, admission of new students has not been very strict. Such a policy naturally results in the weakening of the quality of the student body and the development of a non-Christian atmosphere on the campus. There is also an obvious separation between the college and the church. The church does not seem to be a vital force on the college campus. On the whole, the college students are not church-minded and the local churches are not youth-conscious. In many cases, the students prefer to arrange their own chapel services rather than go to church.

Industrialization of Shanghai*

M. T. TCHOU

Review Article

THIS book, published in 1936 under the auspices of the China Institute of Economic and Statistical Research, should be read by all who are interested in the economic development of China. A great deal of painstaking work has been done by Dr. Lieu and his co-workers in preparing such a volume, comprising as it does 466 pages of which nearly three-fifths consist of tables and charts. The community owes them a debt of gratitude for thus setting forth in a volume information that has either been gathered for the first time or has been widely scattered in the past.

As to the contents of the book, it deals really more with the industrialization of Shanghai than with other aspects of its growth. The lucid and concise account of the beginning of China's industrial development and Shanghai's share in it is helpful to give new enquirers a comprehensive picture of the situation. The pity is that, owing to no fault of the author's, the industries dealt with practically do not include at all foreign enterprises in Shanghai which occupy a very important position in China's economic life. This is especially the case in the extremely important cotton spinning and weaving industry in which the Japanese occupy a pre-eminent position. Dr. Lieu did not tell us the reasons for not including statistics of foreign-owned industries, but we hope that, whatever they may be, in the near future a study can be made which will include them. However, even with the omission of foreign industries, there are a number of very interesting conclusions brought out by the surveys.

Shanghai's leading position in China's industrial development has once more been confirmed. Out of the 2,435 factories up to the standard set by the Factory Law, 1,186 or almost 50% are located in Shanghai and 476 of these have sprung up during the period from 1931 to 1933. In the phenomenal growth of factories of all kinds in recent years the effect of under capitalization is obvious. The smaller ones have been weeded out in competition with the larger ones which have better equipment and more capital. This is best illustrated by the disappearence of many small cigarette factories. The analysis of the reasons explaining China's industrial growth during the period 1931 to 1933, when the outside world was in the grip of acute depression, is also interesting.

Another point clearly brought out by the volume is the backwardness of the machine and metal industries which employ barely 5% of the total capital and the total number of workers in all industries. This shows that we are as yet far from being able to supply our own tools of production and prime movers. This funda-

*The Growth and Industrialism of Shanghai, D. K. Lieu. China Institute of Economic and Statistical Research, Shanghai.

mental weakness should be overcome as soon as possible, if China is to gain economic self-dependence in the near future.

The paramount importance of the textile industries, especially cotton spinning and weaving is fully verified. They constitute 33% of the total number of factories and engage 38% to 39% of the total amount of capital invested, while the number of workers they employ practically makes up 60% of the total.

As to the number of workers engaged in factories of all sizes the figures of 250,000 for Chinese-owned factories and 350,000 including those in foreign factories are rather conservative, because the number engaged in small factories would probably number more than 10,000, the figure given by Dr. Lieu.

Regarding the sex of the workers the statement sometimes made by other observers, including the reviewer, that more women and girls are employed in China's modern industries than men and boys has been once more fully confirmed. The survey brings out the fact that practically 60% of the workers in Chinese factories in Shanghai are women and girls. If the foreign factories are taken into consideration, the proportion would even be larger, because most of the 70,000 workers in foreign cotton mills are females. When one remembers that in this industry the hours are long, the 12-hour shift being the rule, and wages are low, one realizes the social effects on these workers.

As to wages as a whole, the facts brought out regarding the unusually small percentage which wages constitute in the manufacturing cost is of great significance. With the exception of the abnormal conditions in the silk filatures in 1933, the wages paid represented from 3.0% to 14.2% of the value of the output. This should convince our industrial leaders that if industries in China do not succeed, it is not because labor is too costly. While Chinese labor is known to be highly efficient when working in other countries, it is as a rule very inefficient in China, because the hours are too long and the management too poor. The way out is obviously to shorten the hours, to improve the management and to pay sufficiently high wages to enable the workers to have a half decent living.

On page 386 the maximum and minimum wages in different industries are given. Unfortunately no average figures are available. But from the figures given it should be obvious that women receive less than men and children less than women. One of the reasons for the employment of so many women and children is obviously to be found in their willingness to work for less wages than men. In Shanghai as a rule wages are not paid by the hour as is often the case in the United States. Therefore the statement of hourly figures in the book gives the false impression that if the workers are willing to labor more hours, they would earn more.

In cases of factories operating throughout the year a way of arriving at an estimate of the average wage may be furnished by dividing the total amount of wages paid in an industry as stated in Table B-VII by the number of workers stated in Table D-III. While this runs the risk of not taking into account certain variable

factors it may nevertheless give a rough idea. For example, by this means one arrives at the figure of $170 per annum or $14.17 per month per worker in the sawmill industry and $204 per annum or $17 per month in cotton spinning. What can one do with $17 per month for a family of average size, three and a half adults, in Shanghai?

The child labour problem is still a very serious one if the figures given refer to children under fourteen. While children only represent 8.5% of all the workers in 1933 as against 10.8% in 1931, they are still heavily employed in a number of industries. For instance in 1933 there were 6,169 children out of 29,728 workers in the silk filatures, 1,456 out of 7,597 in 92 printing establishments and 268 children as against 484 men in 21 foundries. If small factories are taken into consideration the proportion of children would be much larger. Apparently the provisions of the Factory Law against child labour are still ignored.

As to the working hours, Table E-III on page 387 shows that the provision of the Factory Law for an 8-hour day is not generally observed in the leading industries. Cotton mills for instance, work from 11¾ to 12 hours per shift and silk filatures 11 to 12. In the extreme case of type-printing presses, boys work 13½ hours a day. No tables showing holidays and rest days are included, although it is stated that "only a few factories in Shanghai give a holiday every Sunday.....".

The figures regarding strikes, lockouts and industrial disputes are largely reproduced from those published by the Bureau of Social Affairs and they cover foreign as well as Chinese factories. They show that 90% of the 1,121 cases of strikes and lockouts from 1918 to 1932 were related to collective bargaining when labor in an organized form demanded improved terms of employment or resisted changes to their disadvantage. Cases concerning wages were most numerous (43.53%) those regarding engagement or dismissal of workers come next (19.27%) and those concerning hours of work only numbered 25 (2.23%). In 261 cases or 23.28% of the total, the workers demands were entirely accepted, while in 406 or 36.22% they were partially accepted.

As to the tables of industrial disputes which cover the period from 1928 to 1932 it is not stated whether strikes and lockouts of this period were included; apparently they are. Cases regarding engagement or dismissal of workers amounted to the astounding figure of 1,018 out of a total of 1,491 or 68.28%; those concerning wages only numbered 163 or 10.93%. Out of the total number of cases 335 were settled entirely to the satisfaction of labor, while 911 were partially to their satisfaction.

As to the method of bringing about a settlement of these disputes the figures furnished by the Bureau of Social Affairs deserve mention. Eight hundred and forty-nine cases, or 56.96%, were settled by the effort of the Bureau, while 394 cases or 26.41% were settled by conciliation boards and 61 or 4.09% by arbitration boards. No doubt the fact that if the parties to the dispute did not agree to the proposals of the Bureau at the beginning, they would probably

have to submit their case to a conciliation board and later, if necessary, to an arbitration board tends to induce early agreement.

Regarding housing and social conditions among industrial workers, Dr. Lieu mentioned a number of well known facts, but they add to the value of the book in that they are presented in relation to the main topics of the book.

There are several inaccurancies in the book which may be mentioned by the way. The number of ricshas and ricsha pullers has been greatly understimated. Instead of there being only 16,000 ricshas as stated in the book according to Mr. Tsha, there are 9,984 of them licensed by the three areas of the city and there are in addition nearly 13,000 others which are licensed by either the City Government or the French Concession or both. As to the number of pullers, the Ricsha Board of the Shanghai Municipal Council alone licensed 41,000 public pullers in 1936, the French Concession licensed almost 30,000 more in addition, while the number not licensed but pulling ricshas in the City Government area is not exactly known, but may be estimated at about 20,000. So there are nearly 90,000 public ricsha pullers instead of 32,000 to 33,000 estimated by Mr. Tsha. In addition to those mentioned above must be added nearly 15,000 private ricsha pullers. There are about 10,000 private ricshas and as many pullers licensed by the Shanghai Municipal Council while those licensed by the French Concession number nearly 4,000, not to mention those that are licensed by the City Government only.

Regarding the number of mud huts existing in the city and its outskirts the estimate is nearer 40,000 than 4,000 or 5,000 as stated in the book. An incomplete registration of these huts made by the City Government in 1935 gave the number as 20,504.

In conclusion, it should be said that Dr. Lieu's book taken as a whole fills a need in our community and we commend him and his co-workers for their earnest effort and hope that before long they will be able to make an even more comprehensive survey which may meet not only with the approval of industries and organizations of all nationalities having interests here, but also may receive their full-hearted co-operation.

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In Remembrance

EMMA HORNING

Miss Emma Horning passed into rest at Ping Ting Chou, Shansi, on Feb. 11, 1937. Death was caused by pneumonia.

She was born in Ill. U.S.A. but early in life, her parents moved to S. Dakota. There she felt the joy and the hardship of living on the frontier, and acquired the thrift and practical turn of mind so common in the pioneer.

First she was taught at home, later went to the country school and then taught there. She worked her way thru an academic course, a normal training, a two years' Bible course, thru college, taking her A. B. degree and then later receiving her A. M. from Chicago U., majoring

in Religious Education. Hers was a mind of ever-widening visions. She travelled and read extensively. She believed that the training of the children and the Christianizing of the home is the method for ushering in The Kingdom. Consequently in these lines she spent her energy.

She was one of the first group of the Church of the Brethren missionaries who came to China in 1908. After her period of language study, she located at Ping Ting Chou for women's evangelistic work. She was an incessant, effective worker. Most of her work was done in the homes. About fifty home centers were opened, where women invited in their relatives, friends and neighbors, for classes in toy-making and reading, health lectures and instruction in Christian truth. She believed in intensive teaching throughout a neighborhood, thus making Christian centers, rather than in quick accessions to the church. Throughout the city, one hears many expressions of grief because of her going. She loved China and her people, and was truly and deeply loved in return.

In addition to the outstanding contribution she has made in toy-making and religious training in the home, she also translated some ancient Chinese women's literature. Much of this has been published in the *Chinese Recorder.*

During all her years in China, she kept up her study of the Chinese language. She made a large collection of Chinese stories, which she used to illustrate great truths.

In Nov. 1936, she returned from her last furlough. She felt sure of a large harvest of souls after all her years of seed sowing. How to reap this harvest was the problem she tried so hard to solve.

Her health was not good when she returned. After about three months she laid her burden down. Her funeral was largely attended. Both Chinese and foreigners paid tribute to her sincerity and efficiency. Arma Crumpacher.

PERCY LONSDALE MCALL

Dr. McAll was born in 1869 in Leeds, England. After taking an Arts degree at Cambridge, he studied medicine in Edinburgh, qualifying in 1898. He was then appointed by the London Missionary Society to its hospital in Hankow. Dr. Thomas Gillison, his senior colleague, and he opened a small medical school in 1902. Seven years later the American Baptist Mission and the Wesleyan Methodist Mission entered into co-operation with the London Mission in running this school, which was called the Hankow Union Medical School.

Finding that his students were handicapped by the lack of text-books in Chinese, Dr. McAll began to translate a book on pathology. This was the beginning of the work by which his name will be remembered in China.

In 1918 the Hankow Union Medical School was transferred to Tsinan to become united with the Medical School of Cheeloo University. At this time Dr. McAll was on furlough, but on his return in 1920 he joined the Cheeloo staff.

From 1926 until 1934 he held the position of editorial secretary to the Council on Publication of the China Medical Association.

Among the tasks of a translator is that of choosing, and often of creating, suitable terms. The Chinese language lacked many scientific words, and for many years Dr. McAll served as a member

of the Teminology Committee which strove to remedy this lack. His practical knowledge and wide reading enabled Dr. McAll to give valuable advice in the selection of material for translation, as well as suggestions for original work in Chinese.

In order to make the results of recent scientific research available to the Chinese medical profession, a quarterly, entitled the *Cheeloo Medical Review*, was started by Dr. McAll. He edited this magazine till 1932, when it was amalgamated with the *National Medical Journal*.

It was not until last December that Dr. McAll's health gave any cause for serious anxiety. About that time he began to have heart attacks, and although after a period of rest he seemed better, he died on March 8th.

A keen worker, an equally keen sportsman, a loyal friend, and above all, a perfect Christian gentleman—such was Dr. Percy Londsale McAll. If his kindly personality is no longer here, his contribution to Chinese medical literature remains, a permanent memorial of his life work.

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Our Book Table

FIGHTING ANGEL. *Pearl S. Buck. Reynal & Hitchcock, New York.* Pages 302. $2.50 U. S. Currency.

This biography of the author's father is of unforgettable clarity. It is surgical analysis of certain aspects of missions. Missionaries should strive to read it without exasperation, and see what lessons, if any, it may hold. Its very exaggerations may underline subjects for meditation. Here was a most intractable member of a most conservative mission. There were giants in those days, of whom missionaries who work peacably thru committees and co-operate are the futile successors. The missionary motive is "spiritual imperialism." Some sexy items are dragged in quite outside the family—giving that touch which in our somewhat bawdy day helped to make the "Good Earth" a best seller. The book is unsparingly realistic, and after its limitations have been allowed for, reasonably fair.

The underlying problem is that of the Catholic ideal of celibacy versus the Protestant practice of a married missionary force with homes. It is this that makes Protestant missions cost many times more, and causes them to be criticized for luxury when houses and compounds have been constructed to safeguard the health of children and newcomers after the first tragic deaths. This book is a case study of a family involved against the will of its women in a course of "spiritual imperialism" of an extreme type, in perhaps the only mission where women were not allowed to speak in meeting—most risky of prohibitions. It is written from the woman's point of view. Not imperialistic. It emphasizes the tragedy of the heart, of the single purpose which shuts out all else. A real and stark tragedy which left deep marks. But one wonders whether there were months of terrible loneliness of the isolated traveller in the interior which he scorned to mention, and at which even those closest to him could not guess.

The missionary and his friends will regret that the book was not written with more of an appreciation of the sweep of the movement as a whole, and its part in the course of civilization. The critic may also regret this as an epic background to the note of personal tragedy

which forms the unconscious criterion of judgement, the judgement of man and his works by his women folk. The author has to take her father as he was. We must take her book as it is. Perhaps it represents one of the imperialisms of our day, possibly even a variant type of "spiritual imperialism." We must take account of it. E. H. Cressy.

CHINA HAND. *James Lafayette Hutchison. Lothrop, Lee and Shepard Co., New York and Boston.* $3.50 U.S. currency.

A promoter of cigarette sales beginning with 1911 itinerates over most of China's port and interior cities meeting experiences similar to those of a seeker after souls. Though this goes on for twenty-two years the two types of itinerants rarely meet, apparently. True this sales' itinerant twice repeats mild aspersions on the missionaries and once expresses appreciation of the hospitality of a missionary home. But the frequently vivid impressions which make up this record seem to have been formed in a world apart from that of the widely prevalent missionaries. But with a sensitive nose, an observant eye and a reflective mind this itinerant author records his impressions of life in China as he saw it. He either has a good memory or has kept a careful diary. He records many little splotches of color, little jets of pathos and little gestures of courtesy—all as he saw and felt the whirl of life in China as it passed him by or as he slipped through it. Always keenly aware of dust and dirt he was nevertheless sensitive to China's culture and serenity as it showed by their side or through them. He delved sufficiently into the language and classics to sense the timelessness of Chinese life and build up a preference for the old life as he saw it as over against the jazz superficialities which rushed in with the change that shot across his own experiences. As a matter of fact he presents the ancient and modern phases of life in China in a hazy though not unsympathetic blend of impressions. But he is a diarist not an historian. He is weak on history though strong on impressions of the passing moments. In most centers where he visited or resided he entered into its night life. But he observed it in a mood of detachment and shows his awareness of its hollow tawdriness. When it comes to incidents like the Japanese invasion of Manchuria or the "undeclared war" in Shanghai he is obviously just repeating what he heard the man on the street say. He gives no evidence of ever looking up material so as to correct his usually superficial information. The broad outlines of the incidents as given are true to rumor but unreliable as to the actual courses of events behind them. As giving insight into the feelings of a spectator his narrative is alright. But as a source of quotations it is unsatisfactory. We found it interesting nevertheless. The style is mildly racy. Such grewsome incidents as are given are true. In general to read this record of impressions will induce sympathy with China though some of the prominent men decribed therein may resent what the man on the street thought about them as it records his opinions. It is an interesting study of how a lively mind reacts to life in China as revealed on the surface. F. R.

DIRECTORY OF PROTESTANT MISSIONS IN CHINA 1937. *Published by North China Daily News and Herald, Ltd. 17 the Bund, Shanghai, China.* $1.50 Chinese currency.

With the exception of particulars concerning the missions in Manchuria this issue of a useful publication is similar to those immediately

preceding it. Exclusive of names of wives it contains some 4200 names in the list of missionaries. Elsewhere it gives missions by stations, An Index of Societies and Executive Officers includes some 174 different organizations. Among these and independent groups are distributed in China some 5,600 missionaries according to what is found in this Directory.

THE UNTOUCHABLE'S QUEST. *Godfrey Phillips. Edinburgh House Press, London,* pp. 96. 1/–.

Stirring events are taking place in India which may have a lesson for China. Among the Untouchables many village groups are asking the nearest church for a teacher. In the Dornakal diocese alone the Bishop estimates the total at 40,000 persons. Near Bombay a meeting of 10,000 passed a resolution advising all Untouchables to change their religion and leave Hinduism. In another region an executive committee representing two million souls took similar action, twenty-six out of thirty voting for becoming Christians. A "Mass Movement" is under way. The process is by conversion of village groups, ten or a dozen families in village after village making a first move. The Christian community increased 32.5% in the decade ending 1931. In one district Christians numbered 86,000 in 1919 and 200,000 in 1935.

"Only slowly have missionaries become convinced that the natural way of conversion for India is by social groups rather than by individuals, and by no means all are yet convinced.....The record of a given number of individual converts shows no higher level of achievement in character than that of a similar number who came as a group." In 1928 because of divergence of opinion in the National Christian Council a survey was authorized. It was found that "the motives which lead people to Christ in mass movements are the same as those which lead individuals anywhere to him."

The teaching of these new groups is fundamental, as is the storing their minds with scripture, hymns and liturgies. "In mass movement areas the liturgical element in worship is becoming more and more prominent. This may be a reflection of the conditions in which liturgies first arose.....The church calender brings its reminders of the great Christian events."

The earlier situation has difficulties. "A pastor cannot be paid at a reasonable rate unless there are a hundred families." In most districts the individual basis resulted in Christians being so scattered as to make this impossible—12,000 in 890 villages, or again 306 villages with only one Christian family in each.

Literacy among Christians is 28% as against 8% for the population as a whole. It has been reduced 6% in ten years by the influx of Untouchables. Here is a problem.

What are the lessons for China? This movement in India has contributing factors of caste and political status which China does not have, and which offer an opportunity. China does have the village and the clan system. Conversion by social units would have many of the same advantages in China as in India. The social unit is the first step. The conversion of the individual must follow. Could the clan as a whole be changed, rather than the individual be wrenched out of his social setting?

Evangelism in China is in a rut. There has been too little taking into account the changes in China. The writer has recently been in

interior villages where many of the old religious observances appear to have been permanently given up. Is there a greater opportunity along this line than we have yet realized? Is there a possibility for a great movement in China also? "And if we answer with faith and courage, one result will be a large-scale demonstration of the effect of Christianity upon human society, which the world has never needed more than now." Earl Herbert Cressy.

BROTHERHOOD ECONOMICS. *Toyohiko Kagawa. Harper and Brothers, New York and London, 1936.* 207 pages. Price: $1.50, U. S. Currency.

Kagawa stands foremost among the notable figures of Japan. Born to high station, he chose instead to follow the vision of Christ and plunged into the squalor of the slums, where through fifteen years of service he has acquired an unparalleled insight into the problems of his people. At first a suspect of the police, he has risen to important posts, and has served as head of the Social Service Bureau of Tokyo. This volume is a development of the theme which was presented in four lectures on the Rauschenbusch Foundation at the Colgate-Rochster Divinity School in April, 1936, under the title, "Christian Brotherhood and Economic Reconstruction." "It is at once a thorough study of the Christian co-operatives in all their aspects and a clarion call to social action. It presents a challenge to remake our economic order within the capitalistic system by the application of Christian ethical principles, which find their expression in the Christian co-operatives. The basic principles of the Christian co-operatives, the way in which they function, their accomplishments, and the tremendous possibilities of the future, are fully discussed by Dr. Kagawa who organized in Japan the Co-operative Federation wherein he says, "five million two hundred thousand families and fourteen thousand associations, eighty per cent of the farmers, are organized into co-operatives." This is "Christian brotherhood love in action" and is for him "the distinctive feature of Christianity in that it is a religion of love." He appreciates the history of Christianity—Roman Catholic and non-Catholic—from this point of view only. H.B.

THE OMI BROTHERHOOD IN NIPPON. *Wm. Merrell Vories, The Omi Brotherhood Book Department, Omi-Hachiman, Japan. Third Edition, July 1936.* 180 pages. Price: $1.00. U. S. Currency.

Since the day when, in 1905, Wm. Merrell Vories used the opportunity to teach English in a government academy as the entering wedge of what was dreamed of as a complete independent mission enterprise, of such a variety of activities as should reach all classes of the local people and develop its own support on the field, the *Omi Mission* has preached the Gospel of Christ in the province of Omi, Nippon, without reference to denominations. In 1934 its name was changed to "The Omi Brotherhood" to indicate better "the primitive manner and method of Jesus's Way, in which God's Fatherhood is inseparable from the brotherhood of man." The present book, written by the founder of the Omi Mission, is a brief history of this Brotherhood whose platform is mainly "to evangelize rural communities, as the most conservative element of mankind and the most probable source of leadership," and especially "to work for social betterment, including temperance, social purity, marriage customs, industrial, physical and sanitary reforms, and definite efforts for the neglected. A report from the Omi Brotherhood,

issued bi-monthly, *The Omi Mustard Seed*, completes this real human-interest story in describing the varieties of work: evangelistic, educational, architectural, sanatarium, business (mentholatum, hardware and general merchandize department). Really, this is one of the most interesting social experiments in the history of Christianity in Japan. H. B.

EAST AND WEST! CONFLICT OR CO-OPERATION? *Edited by Basil Mathews. Student Christian Movement Press.* 3/6 net

Mr. Basil Mathews tells us that he was charged with the task of editing this volume by a group of youth leaders who met in Geneva. This group was determined to discover afresh and respond to the plan of God for themselves and the new world facing them, and this book is designed to be just one factor in that process. Mr. Mathews' contribution to it is the Prologue where, with his usual graphic pen, he gives us a picture of world conditions as "like a cross-channel choppy sea with conflicting tides and whirling gales. "There is Confusion" is the title of his Prologue, and he justifies the caption, at the same time indicating how the problems of the world situation can no longer be described in terms of a fundamental contrast between East and West:—"Japan is as sharply different from India as is Germany":—or even of racial, national, or religious differences. "The new secularisms are now so powerful in the West, which used to call itself Christian, that any world-mission of Christianity must regard Europe. Britain and America as in essence pagan."

The other ten chapters of the book are taken up with the religious, political and economic background, especially in the East; the new life of eastern women; the quest for a Christian world outlook; fellowship through organization; along with a survey of the "Christian Mission in Asia" by Dr. Latourette; and a final chapter on "Leadership for the New Day" by Dr. J. R. Mott. All the contributers have had intimate contacts with the phases of the eastern situation they describe, but most readers will share with the editor his regrets that only one Asiatic writer contributes to the book. Several others who were expected to write chapters found themselves unable to do so.

The two eastern countries that loom largest in the volume are India and China. Dr. Macnicol's chapter on "The Religious Background" has mainly India in view. Sir Frederick Whyte, in describing "The Political Network," deals with India and China and, to a less extent, Japan. The chapter by Mr. G. E. Taylor, a keen student of Eastern affairs, is concerned for the most part with China, and he gives a penetrating analysis of the present outcome of the interactions of eastern and western civilization in Chinese affairs. Miss Woodsmall, who was a member of the Fact-Finding and Appraisal Commissions of the Laymen's Foreign Missions Inquiry, writes a very informative and interesting Chapter on "The New Life of Eastern Women," showing how, having won their freedom more easily than their sisters in the West, they are co-operating through outstanding leaders with women of all lands, and showing "an untarnished enthusiasm for world problems." Mr. Kenneth Maclennan, of Edinburgh House, gives us a clear picture of the problems of the economic relationships between the different countries, both of Europe and Asia. Dr. John R. Mott gives it as his impression "that with not a few exceptions the leaders of the East understand the West better than those of the West understand the East." He does not see on the horizon enough men and women of requisite ability to meet the present world need for leadership.

"Among the many men holding positions of major responsibility there are in every country all too many mechanical workers and all too few thinkers." Dr. Mott's chapter is both disturbing and challenging, and perhaps no modern religious leader has so well earned the right to reprove, stimulate, warn and guide as he has in this particular realm.

While this book is written particularly for western youth, there is a great deal in it which, though perhaps not new to workers in the East, is at least forcibly said, and will repay study. One advantage of a volume of this kind also is to enable people living in the midst of the problems it describes and analyses to stand back, as it were, from their immediate tasks, and see the total scene to which their tasks are related. All the writers of this symposium help the Christian worker, whether in the East or the West, to do this, and for this reason also the volume is heartily to be commended.

CHRISTIANITY AND ECONOMICS. *A. D. Lindsay. MacMillan and Co., St. Martin's Street London.* pp. 177. 5/–.

Five lectures on "Christianity and Economics," delivered first at Oxford, England, and later in America. These lectures deal with the relation of Christianity and economics as illustrated by the relation of Christianity and politics, the nature of economic relations indicating how the economic system perverts means into ends; the industrial system showing how it results in bitterness and division of society, the question of economic necessity pointing out that we must not accept the attitude that nothing can be done about present economic conditions; and finally the contribution that Christianity should make towards removing the evils in the economic system.

The author defends capitalism. He says, "Capitalism has shown itself able to give a higher standard of living to a larger population than any other system." His reply to the accusation of socialism that capitalism "is evil because it is competitive and that it is evil because it is based on profit-making and profits are wrong" is that neither competition nor profit-making are wrong per se, that "competition needs rules to subordinate it to the general interests, and that in profit-making "What matters is the equality there is among friends from the mere fact of being friends, or the equality of being in a real sense members of society," basing his conclusion upon Aristotle's Ethics" that justice depends upon friendship."

Dr. Lindsay points out that the "main moral danger of our economic system is its perversion of our sense of values," making men means intead of ends, and separating society into classes—the working class and the capitalist class. The solution lies not in doing away with the present system, but in reforming it.

What contribution has Christianity to make to this problem? Dr. Lindsay thinks, "that the defects of the system will only be cured by those who are inside the system." "There is," he says, "not the least likelihood of the church thinking out a program for industry of any value. It has not got the technical, economic or political knowledge." He continues in another connection saying that, "It is the church's business to inspire men with new moral insight, to give them new vsion, and new moral insight and vision will demand a new system of rights and obligations." It is therefore, the function of the church to give inspiration and enlightenment, and men thus equipped will bring about the needed reforms in the economic system.

The author makes a strong defence for capitalism, but it is difficult to see how it can be reformed from within. Experience seems to show that changes in the system can only be made through social pressure on the part of governments or by strikes from the laboring class. J. B. H.

CHRISTIANITY CONFRONTS COMMUNISM. *Matthew Spinka. Harpers. New York.* Pages 222. U.S.$2.00.

This is a clear-cut analysis of the issue between communism and Christianity by the Professor of the History of Eastern Christianity at the Chicago Theological Seminary, who has written a previous book on the same general subject. It is well documented with ample bibliography. Part I deals with "Communism in Practice." Chapter I, "The Greatest Revolution in History," is a masterly outline. It points out the weakness of the tsarist regime. "It was not over-thrown; it fell." It is pointed out that at the time of the government of Lvof and Kerensky, "the reader must be warned not to assume that the Soviets at this time were preponderatingly Bolshevik," they were "in quite small minority and their leaders, Lenin, Zinoviev, Kamenev, Radek, and Lunacharsky were not even in the country." The country was won not by presenting the Marxist program but by promises to end the war, nationalize the land, and give power to the workers. The 25,000 Bolsheviks overthrew not a capitalist but a socialist government. When the Constituent Assembly in 1918 refused to turn over the power to the Soviets, it was dispersed, and the secret police turned loose on the opposition. The next chapters recounts the pitiful and futile sectarian squabbles in the Russian churches in face of this crisis, and the stern repressive measures which closed 60% of the churches.

Part II deals with ideology. The Marxian theories are outlined, with their emphasis on dictatorship and scorn of socialism or democracy. Communism denounces religion because it "prevents the worker from overthrowing the system which keeps him in slavery." It did not reject the Russian church because of its corruption. It "rejects religion on principle. The better a religion is the more they should oppose it." Communism has most of the marks of a religion, and a missionary religion at that. The effects of 20 years of atheistic propaganda on youth are striking. Communism's materialistic philosophy and crude notion of religion is brought out, and the narrowness of its class loyalty. There is a real problem, and Christianity must face the question of the social order. "But Christians unfortunately think in marble and build in mud."

The fundamental challenge goes deeper than economics. Every civilization must possess spiritual unity in order to survive. Medieval Christendom had this. Our day has lost it. "There are only two ways in which the threatened ruin may be averted. The necessary degree of unity must be forcibly imposed from above, as in the Soviet Union, Turkey, Italy, Germany.....or the unity must once more come as the result of a spiritual rebirth of some inspiring religion." Here is a challenge to Christianity and to its welter of sectarian divisions. This book should be useful in China. E. H. Cressy.

THE CHURCH THAT IS TO BE. *Review for the year 1935-1936. Church Missionary Society, London.* 6/-

This is a brief but enthralling account of the work of the Church Missionary Society in 1935. "Church" here means the Church of England,

the C.M.S. being the oldest and largest of several missionary societies maintained by that Church. This report recognises frankly and happily that "the Church is the world-wide international community of the followers of Christ," and from every part of the world where its work lies it emphasises the signs and promise not only of inter-Church co-operation, but of eventual unity.

No Christian man or woman can read these pages without profound thankfulness. The work in East and West Africa, in India and China, and elsewhere is being crowned with the manifest blessing of God. What is justly called a "striking appeal" by General Chiang Kai-shek says, "To succeed in my work I must be helped by missions and missionaries; in fact, only Christian preaching can be effective in realizing my plan of recovery, because it alone contains and can communicate the moral force needed to bring about the desired reformation in the spirit of the people and to put new life into our countrymen."

In the Middle West, especially in Palestine and Iran (Persia) the difficulties are great and progress is for the time being apparently slow. But it is sure. Perhaps the most perplexing part of the C.M.S. field at the moment is Japan, where out of sixty-four million people the total number of Christians is stated to be 400,000. Here it is felt that "the churches are barely holding their own against the serried ranks of the forces opposed to them."

But nowhere is the note of defeatism sounded. Everywhere the missionary corps has grasped the fact that it is not the missionaries that count so much as the Church planted and growing in all lands. "The Church may be small and comparatively weak, but it is indestructaible for it is part of the Church of the Living God."

Christians of all denominations and of every nationality would find it an enheartening experience to get and to read this little book. C.W.A.

RELIGION AND THE CHURCH TOMORROW. *Fred B. Wyand, Editor. Cokesbury Press, Nashville, Tennessee.* 222 pages. U.S.$2.00.

In this interesting volume ten important items on church agendas are discussed by ten specialists, each with an eye to the future, and with the thought of what the church must do to survive. The ten chapters are:

1. "The Need of Religion Tomorrow" by Albert W. Beaven, President of the Colgate-Rochester Divinity School.
2. "Its Social Content" by Bishop Francis J. McConnell.
3. "Its Pacific Goal" by Dr. Ray H. Abrams of the University of Pennsylvania, and most widely known for his "Preachers Present Arms."
4. "Its Contribution to Mental Health" by Dr. Karl R. Stolz of the Hartford School of Religious Education.
5. "Its Christian Education Program" by Dr. John Walter Shackford, Pastor St. John's Church, Rock Hill, South Carolina.
6. "Its Christianizing Quality" by Dr. Jesse M. Bader, Secretary of Evangelism of the Federal Council of Churches of Christ in America.
7. "Those in the Pulpit" by Dr. Lynn Harold Hough, Professor of Homiletics and Comprehensive Scholarship in Drew Theological Seminary.
8. "Those in the Pew" by Roger W. Babson, statistician.
9. "Its Administrative Technique" by Dr. William H. Leach, founder and editor of Church Management.

10. "Its Organic and Spiritual Unity" by Dr. Samuel McCrea Cavert, author.

The volume is very uneven in its value, but the chapters by McConnell, Abrams, Stolz, and Shackford make it well worth reading and thinking about. It is especially recommended for missionary readers of the *Chinese Recorder*, to whose understanding of the Christian enterprise it will prove stimulating, provocative, and disturbing.

"My Cry For Christianity" and "Some of My Religion'.' *H. R. L. Sheppard. Cassell & Co. Ltd.* 3/6 net, each.

Dr. (or more widely and better known as Dick) Sheppard is Canon and Precentor of St. Paul's Cathedral, Chaplain to H.M. the King, Vicar of St. Martin-in-the-Fields, and Dean of Canterbury. A remarkable man with an unusual mind and an out of the ordinary approach to religion and its meanings for life. In these two little volumes, inexpensive and handy, he has included as suggestive a collection of two to three minute "thoughts" and comments as I have ever run across. Of "Some of My Religion" the Manchester Guardian says:—"It is alive. It expresses a man's soul-deep convictions, and it is, I am convinced, true—and the sort of truth which needs saying." Of the same volume Dr. Sheppard says:—"I have not attempted to reduce what seems to me the content of the Gospel, but to say in the language that comes easily to one who has never quite found his ecclesiastical legs, just what I have come to believe." And of "My Cry for Christianity" he says:—"These very slight articles were written for ordinary men and women who sit loosely if at all to organized Christianity. Their purpose is to suggest to them that they should think out their religion for themselves, and if they conclude that it is true and offers the power by which they may live at their best and happiest, that they should embrace it more firmly and commend it wisely, widely and with passion." Each has more than fifty of his brief, provocative, encouraging and thoroughly worthwhile editorial-essay-sermonettes. They are commended for travel, for bedside, for family worship.

The Centrality of Christ. *William Temple. Morehouse Publishing Co. Milwaukee, Wisconsin, U.S.A.*. U.S.$1. p. 115.

This volume of lectures by the Archbishop of York is the fifth publication of the Washington Cathedral Series of lectures which have been delivered at the College of Preachers of the American Episcopal Church in Washington, D.C. The four topics dealt with are Revelation, The Incarnation, Sin and Atonement, Christianity, Ethics, and Politics. Of necessity the treatment of these topics in comparatively brief lectures is not exhaustive and those who know the longer books which Bishop Temple has written will find these themes more fully dealt with there. But these lectures are valuable as a succint summary of some of his thoughts. One always finds illuminating illustrations which clarify issues in his book. For example: "If a psychologist assures me that I believe in God because of the way in which my nurse used to treat me, I must retort that he only holds that belief concerning my belief because of the way in which his nurse used to treat him." Or again in reference to materialistic determinism: "I do not believe that anybody in practice can hold that sort of materialist position..... Everybody does, in fact, distinguish sharply between jumping into a river for a swim and being pushed into a river either by accident or

through the malice of some passer-by. Nobody supposes that these two are the least alike, and the difference is quite clearly shown in their emotional reactions on the two events." There are other gems like these in this little book.

GOSPEL CRITICISM AND FORM CRITICISM. *W. E. Barnes. T. & T. Clark, Edinburgh.* 2/6.

It was to be expected that the "form criticism" students would stir replies. This is such a reply particularly to Dr. Dibelius the foremost of that ilk. The author urges that in his zeal to evaluate the gospels on the basis of their text Dr. Dibelius has neglected unfairly the testimony of the second century as to what writers then thought of those same gospels. The result is a book that aims to show where the weakness of form criticism lies. In reading one feels, however, that both the form critic and his critic are dealing with a period that denies the satisfactory application of modern critical methods. Both agree that oral tradition was the main factor in the earliest transmission of the gospels. Dr. Dibelius in applying his theory of paradigms, tales and legends, falls into subjectivity; his critic does not altogether escape it. The author assumes a knowledge of languages on the part of the writer of Matthew that sounds somewhat unlikely, while Dr. Dibelius assumes a critical literary attitude on the part of the writers of the paradigms that explains their value to him. Both belong to the elusive facts of the period. Perhaps some of the errors which trouble both critic and one criticised, like imperfect bits of workmanship in an Eastern rug, are proofs of their genuinness. It was human beings in an uncritical age not literary critics who wrote the gospels. In gleaning spiritual help from the gospels one may gain by reading both form critic and his critic. One leans rather to the author's viewpoint. Dr. Dibelius deems everything miraculous of less value than his paradigms. Yet the author in speaking of the multiplication of the loaves and fishes says;—"Is it not possible that the Synoptists have mistaken a moral sign for a material miracle?" Is it not equally likely that the writer records the impression of what happened and that the actual facts belong to the elusive aspects of the period? Are we not forced to select and use that which has spiritual meaning for our day as it had for that of the writers of the gospels without arguing overmuch about these elusive facts?

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Correspondence

"Peace and Our Times"

To the Editor,
The Chinese Recorder

DEAR SIR:—

In *The Chinese Recorder*, April 1937, there is an article entitled "Peace and Our Times", by Mr. S. Lautenschlager. On page 209 there is a sub-title-"Spanish Revolution."

The theme is very superficially treated, but we must recognize that this was required by the general idea of the article. "The Spanish Revolution" is a particular case among those accumulated by the author on the same subject.

The tone of prophesy adopted by the author is very remarkable. I take it for granted that he is

not endowed with the supernatural gift of prophecy. So we need not worry about the future of Spain as he sees it. Yet I would ask Mr. Lautenschlager what he means by "the Spain of the inquisition, of tyranny and violence"?

I am afraid the author wrote these words not in the light of history, but under the influence of the Black Legend about Spain. Fortunately the propagators of this Black Legend are mortally wounded, if not dead. Yet some are still living.

I do not want to provoke any polemics on the subject, but let me, dear sir, recall some facts that Mr. Lautenschlager should not forget.....

(1) "The Spain of the inquisition" is:—(a) the Spain that did not allow the heresy of Protestantism to settle officially in Spain; (b) the Spain that does not and will not allow Communism to be imposed on her by Russia or by the mercenaries of Russia; (c) the Spain that abolished the inquisition in 1820, while in 1937 there are, outside of Spain, many political and religious inquisitions more cruel and more illegal than the Spanish inquisition.

(2) "The Spain of tyranny and violence" is:—(a) the Spain intolerant of all kinds of heresies, and specially Protestantism; (b) the Spain intolerate of the modern calamity, whip of all nations, Communism; (c) the Spain of the moral values that are unfortunately lost for many nations and particular individuals.

Catholic Spain never knew nor used another kind of tyranny and violence. On the contrary, Catholic Spain has always been the victim of foreign tyranny and violence either political or religious, as she is at present.

(3) Let the author of the article remember the way through which Protestantism was officially imposed in Protestant nations by princes and nobles; let him remember the many Catholic victims of such tyranny and violence. It was such as we never saw before nor will see, unless we go to Russia. Yet the tyranny of Russia is not to implant any religion, but to abolish all religion.

I say nothing about the introduction of these tendentious sentences at a moment and in a place at which the author should have asked the prayers of his audience for those who are shedding their blood in Spain.

Sincerely yours,

Aurelio Ubierna, S. J.

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Course of Events in China

China paid tribute to her warriors who died during the Suiyuan campaign at an impressive memorial service held at Kweihua on March 15th. The service was personally attended by Mr. Wang Ching-wei and General Yen Hsi-shan. President Lin Sen represented the Central Government at the memorial sacrifice in honor of the seventy-two martyrs at Canton on March 29th. Other respects in the form of sacrifices were paid also to Hwangti (Yellow Emperor). In these ceremonials we can see a definite effort of the Government to resuscitate the national spirit and the national consciousness of the Chinese people.

President Lin's visit to Kwangsi, April 7—10, and the reorganization of the former Kwangsi Army into the national force as the Fifth Route

Army, were the latest indications of improved relations between Nanking and Kwangsi. Rumors were circulated about some serious troubles in Szechwan. The causes of friction between General Liu Hsiang and the Chunking branch of the Military Affairs' Commission have now been apparently removed. Mr. Wu Ting-chang, Minister of Industry, made a special visit to Szechwan to discuss with Liu plans for the economic improvement of that province. According to reports, several concrete projects were mapped out. Co-operative treasuries will be established in some twenty districts; a granary network with Chengtu and Chunking as centers will be laid out; a lumber company will be formed with the financial assistance of the ministries of industry and railway; and a native goods trading company will probably be organized. Szechwan, like Kansu, is now suffering a terrible famine and is badly in need of relief.

At the end of March, a number of important Chinese leaders, including Generals Yang Hu-cheng, Yu Hsueh-chung, and Han Fu-chu had a conference with General Chiang Kai-shek at Hangchow. The details of the conference have not been disclosed, but it was generally mentioned that the discussions had reference to the final settlement of the north-western situation. Both Generals Yang and Yu, subordinates of Chang Hsueh-liang, assured newspaper reporters of their allegiance to the Central Government. The north-eastern army, in leaving Shensi for central China stations, issued a valedictory statement to the people of the north-west on March 17th, in which the army reiterated its determination to support the Central Government, and reaffirmed Marshal Chang's loyalty to the national cause.

With the departure of Dr. Kung, Minister of Finance, for London to represent China at the Coronation of King George VI, and the absence of General Chiang Kai-shek from Nanking, who had been given two more months for the recovery of his health, the Executive Yuan is now in charge of Dr. Wang Chung-hui, newly appointed Minister of Foreign Affairs. Prospects for the re-opening of Sino-Japanese diplomatic talks are still uncertain. It now appears that Mr. Sato's original announcement of Japan's intention to reconsider her China policy, has not been favorably received by the Japanese Army. Anyway, the present delay in opening negotiations is unavoidable when one sees how really wide is the gulf between China's minimum requirements and Japan's maximum offers. While China considers the abolition of the bogus East Hopei regime and the return of the territory in Chahar as the most logical and natural thing for Japan to do to restore normalcy in north China, apparently the Japanese army has no intention of retracting. The present deadlock can only be removed by a change of attitude on the part of the army leaders in Japan, thus giving Mr. Sato a chance to experiment with his more understanding policy.

The most notable recent effort toward Sino-Japanese economic co-operation was the visit of the Japanese Trade Mission, which arrived at Shanghai on March 14th. The party was entertained by General Chiang Kai-shek in Nanking on March 16th at a tea reception. In welcoming the Japanese Trade Mission General Chiang declared China's desire for friendly help and advice. Among other things, General Chiang said, "We of the orient should respect our oriental culture whose distinguishing

SHANGHAI MEDICAL CENTER
The Hospital
See article;—"New Medicine in China."
Photo by courtesy of Venus Photo Company.

SHANGHAI MEDICAL CENTER
National Medical College
See article;—"New Medicine in China."
Photo by courtesy of Venus Photo Company.

features are magnanimity and morality; politeness and righteousness." He recalled how his friend, the late Viscount Shibusawa, in presenting him with a special edition of the "Analects," called his attention to the famous Confucian saying: "Do not do unto others what you would not want others do unto you." The Trade Mission, headed by Mr. Kodama, held a series of conferences with Chinese commercial leaders in Shanghai. The results of the conferences were claimed by Tokyo newspapers to be rather negative, but the Mission itself announced that a basis had been laid for closer co-operation. One concrete agreement had to do with improving the production of cotton both in quality and in quantity. The Mission failed to visit north China, apparently because the Japanese army people in north China thought that members of the Mission were too liberal for the safety of Japanese interests there. April 12, 1937.

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The Present Situation

NEW MEDICINE IN CHINA

The Fourth General Conference of the China Medical Association, with a delegation of almost a thousand doctors, had the privilege of convening in the National Medical College coincident with the opening and dedication of the Shanghai Medical Center of which the college is a part. H. H. Kung, Minister of Finance, and Chairman of the Board of Directors of the Center, and C. T. Wang, Ambassador to the United States of America, made it very clear in their addresses what vision and enthusiasm and sustained effort it had taken to bring about this new institution, what a vast need it had met, and that the rapidity with which it became a realization was a very hopeful prophecy for the development of new medicine in China.

Dr. F. C. Yen and Dr. W. S. New were rendered enthusiastic respect and praise for the interest and enduring energies they had expended in this cause. The Christian church can indeed feel happy over the fact that two such men from its midst are among the leaders of Medical Science in China, and that they have back of them these Christian men in the Central Government.

The first address of the conference was on "Public Health" and the first discussion paper upon "State Medicine." Said Wu Lien Teh, China's emminent public health field worker, "this shows how much water has flowed under the bridge." True, indeed! In 1920 in the Peiping Conference Dr. W. W. Peter and Dr. S. M. Woo made wistful appeal to medical institutions that they give 10% of their time to public health interests. In that first address on "Public Health" J. Hung Liu, Director of the National Public Health Administration, declared his belief in the fact, "Public Health enthusiasm should equal that for private practise" (meaning curative medicine). He called upon medical men in China "to renounce the western idea of not being too public in their profession," but "to come forward and be propagandists for health." He appealed to missionary doctors "not to be discouraged by local situations in matters of co-operation in public health work but rather to keep in close touch with the national Public Health Administration as to what to do and how to do it." The national administration has promoted 160 *hsien* rural medical centers, with a staff of 300 men and women; but this is only the first gesture in a long and difficult program. And said Dr. Liu, "whether we rise out of our weakness into strength depends upon the attitude all of you take."

There were many papers on purely technical and clinical matters. Some were presented by distinquished medical men from abroad. The China Medical Association is entering the world of medical research and is developing its clinical specialists. China needs all established medical schools of good standing but she is fast planning her own system peculiar to the needs of a country of such size and population with its poor economic status.

As the conference separated into sectional programs and presented an array of papers and discussions on specialties one gained the impression that they all keyed in on the public health aspect and that the call "to come forward" had been made to men and women already on the march.

The Section on Internal Medicine gave a fair proportion of its time to the discussion of treatment of diseases that are a public health menace. The Section on Tuberculosis spent a great deal of time on the possibilities for anti-tuberculosis action. It was decided that active co-operation should be given the Government when it carries out its recent resolution, taken at the Third Plenary Session, that a National Anti-tuberculosis Council should be created.

The section on Psychiatry announced that it was preparing a course for teachers, preachers, and social workers in mental hygiene and child guidance.

One of the important items the Council on Public Health decided upon was to push the study of the matter of mass nutrition. Aided by the sections on physiology and chemistry much has already been done on comparative food values. Soon there will be prepared for public use "Suggested Diets for Three Economic Grades of People."

In the Pediatrics' Section economic supplements or substitutes for mother's milk, where such were lacking, came under discussion. Reports showed a growing use of preventive vaccines and innoculations with children.

The work on contraception was reported as going quietly ahead. The Shanghai Birth Control League is ready to help in establishing clinics and in giving interested doctors literature and supplies. One paper brought out the fact that a lowering birth rate always lowers the death rate. A local investigation of five thousand or more cases showed that the death rate among first, second and third born children is much lower than in fourth, fifth and sixth born children. A "weak constitution" covered a large percent of the stated causes of death.

The Section on Dermatology went into the preventive phase of work with syphilis. An educational program was planned. A splendid example of preventive work was given in a report of the first clinic established by the China Medical Association at its headquarters in Shanghai. The medical staff of the clinic all give their time in a voluntary capacity. Over a thousand treatments have been given.

This principle of voluntary service, given as extra to one's already rather full program, will have to be used extensively if China's health problems are to be met in the near future. China's New Life Movement idea of "using extraordinary effort in these extraordinary times," and the Christian idea "of going a second mile," should help the China Medical Association members to "Come Forward" and give such voluntary service.

The Council on Medical Missions of the China Medical Association, in co-operation with Dr. Edward H. Hume, has made steps in getting the

missionary medical institutions to co-operate, in the second mile attitude of mind, with the government public health centers. The missionaries need their contributing constituencies to fall in line with this spirit. The report of the council says, "Progress can hardly be said to have been rapid.....the reasons for this..... On the part of the hospitals, problems of finance which are already cramping their activities make it difficult for them to respond to invitations which involve the expenditure of more money and the time of a staff which, in the interest of the strictest economy, has often had to be cut to a dangerously low level. Similar problems of economy, at a time when economic depression has hardly begun to lift, have prevented any assistance being given to the hospitals for such work from the National Health Administration."

True to tradition even the Committee on Medical History in China has found encouragement in the thought that "history repeats itself." Says Wu Lien Teh, "Chinese medicine attained a high degree of development during the Chow dynasty, especially in the matter of medical organization, hygiene and public health.....but it was not kept up." "It may be said that it is not so much a difference in ideas, many of which have been conceived in the past to be again forgotten, as a difference in the momentum they were able to attain and preserve, which led to the gulf now separating ancient and modern medical practice." Therefore let us "Come Forward."—Clara Shepherd.

ANOTHER MISSIONARY BECOMES A CHINESE CITIZEN

My ancestors were among the forefathers of the United States. Whoever decides to make America his home is expected in time to become one of her citizens. China being "my country by adoption" and having a desire to more closely affiliate myself with her people, whom I have learned to love as my own, I have become a naturalized Chinese. Some who equally love China may retain their original citizenship, however in time it will be considered common for westerners to become Chinese citizens. I am glad to know of others who have availed themselves of this privilege and of some who contemplate doing so. Being forerunners we will naturally be misunderstood, but what does that matter so long as we are obeying our convictions? We are testifying to the whole world that we do not approve of extraterritoriality and that we do not consider our race superior to the Chinese.

Even though it should mean sacrifice and possible misrepresentation, there is no alternative for me. "He elects to throw in his lot with China," I am pleased to quote from a Hongkong newspaper. I count it an honour to be the first Kwangtung-American pastor to have become a citizen of China. I expected to take this step almost two years ago, but for various reasons it was postponed. Having prayerfully considered everything, I leave results with my Leader.

Months ago a missionary kindly wrote me:—"Your desire to become a citizen of China seems to indicate a great love for the Chinese. I would think that the extent of its usefulness would depend upon the attitude taken toward it by the Chinese themselves." So many Chinese have recently said to me:—"We welcome you." "In taking this step you are proving your love to us Chinese." "This will greatly help you in your missionary work," and similar remarks.

China having become unified has a wonderful future. Although she has learned much from the West, she has more to give to the world in return. After having resided in China almost half of my

lifetime, I am glad to become a unit in her "four-hundred-millions." In a little measure my step should help increase the long-standing feeling of friendship existing between China and America. Although an insignificant individual, nevertheless I have a vision: furthermore I am contending for principle, which means everything to me. If necessary, I am willing to lay down my life in the interest of China's spiritual, moral, and social welfare. Carl Marvin Hensley.

A CHINESE STUDENT VISITS JAPAN

I am asked to write something about my visit to Japan in the summer of 1936. I do not like to write about this trip at a time like this for fear of being misunderstood. However, I will write something from the Christian point of view.

I am very thankful that I had this opportunity to visit Japan. I was invited to go by a Christian organization, "The Omi Brotherhood." This was my first trip to a foreign country. I did not understand either the language or the social conditions of Japan. The first Japanese I talked with was a policeman, who came to question me. The second one was the Christian friend who met me in Kobe.

My mind was completely changed after I got to Japan. When I was in China I thought that all the Japanese are similar to those whom I saw in China. I did not realize that there are differences between Christians, merchants and military men among the Japanese. When I arrived at Omi-Hachiman I found something which surprised me very much. When I made contacts there with the members of the Omi Brotherhood they immediately made me forget my national feeling. They were very lovable and kind. They helped me in every way. Even though we did not understand each other in words, their expressions fully showed their Christian spirit. Sometimes one or two or more of the brothers came to my lodging and took me out to the side of the lake or for a walk on the mountains or a swim. They knew that I would feel lonesome if left alone. Of course, we could not talk to each other for I did not understand Japanese, but we expressed our ideas to each other with every kind of gesture. Someone who knows English told me that they are stewards. From their work and their Christian spirit I should say that they really are stewards. They treated me like their own younger brother, and made me feel just as if I were living in my home.

I lived in a camp with a group of students for a few days on the shore of Lake Biwa. This group of young students unconsciously helped me a lot by their spirit of service, co-operation and love.

While I was at the Omi Brotherhood, someone urged me to visit some of the big cities to see some of its branches therein. I was not interested in visiting the big cities. I was interested in seeing the country work of the brotherhood and its independent Christian service.

I have not mentioned the founders of the Omi Brotherhood, such as Dr. Vories, Mr. Yoshia, Mr. Sato and others. Honestly I do not think I am able to write what I feel about them. We can see Christ in their faces. This is truly not an exaggeration. I thus described Dr. Vories to my friends, "You will immediately love him when you meet him. He is a really great, lovable and open-hearted Christian."

The work of the Omi Brotherhood is just what we need so badly in China today. Chinese churches ought not always to depend upon foreign money. They must find their own way to do Christian work. The old

method of preaching must be abolished. We must create a new life in our work and discover how to give both physical and spiritual food to our brothers independently. "God helps those who help themselves."

The Japanese Christians specially asked me to bring their best regards to the Chinese Christians. It seems to me, visiting each other will make Chinese and Japanese Christians understand and love each other better. By knowing each other, we are made to realize that all in Christ have the same hope and that all have one aim, namely justice, co-operation and peace, which Jesus considered the characteristics of the Kingdom of God. Chu Yu-hsi, student, Cheeloo University.

CHUNG HWA SHENG CHING HWEI

China Bible Society

A delegated convention in Shanghai on April 2 and 3, 1937, adopted a constitution for the Chung Hwa Sheng Ching Hwei and elected managers to conduct the business of this Bible Society. The action is subject to ratification by the overseas' Bible societies, and the new board will not begin to function until at least two of those Bible societies have approved the constitution and have named representatives to the Committee of Managers. This newly constituted Society is designed to bring together into one administration all Bible Society work in China and to make its management a genuine partnership between East and West in which the Chinese will have a majority vote altho the overseas' societies may for some time to come maintain the financial control.

The preparation for this latest move in Christian unity has been long and careful. When in 1929 the American Bible Society's Chinese advisory committee was asked to nominate a Chinese General Secretary the British and Foreign Bible Society proposed that such a secretary when found should serve both organizations. The advisory committee replied that this would call first for some sort of co-ordination in the work of the two societies. Forthwith negotiations were opened which resulted in a conference at London in 1932 of the three Bible societies that were at work in China. They together called into being the Advisory Council of the Bible Societies in China, which was commissioned to assist "the three societies to wor.. together with a view to encouraging the formation of a China Bible Society which, having the same basic principles as the co-operating societies, shall share with them in the world-wide work of the distribution of the Scriptures."

One of the functions of this Advisory Council was "the organization of local or regional councils and auxiliaries." These groups have become active in Canton and Hongkong, in Shanghai and Soochow, in Wuhu and Taiyuan, Tsinan, Taian, Tientsin, Peiping, Chefoo and several other cities. It was from these groups, which now enroll a Bible society membership of over 5300, that the delegates came to formulate and adopt a constitution which it is hoped will fulfill the hopes of the older Bible societies for a unified work in China.

Meantime negotiations between these older societies had resulted in a union of the American and the British & Foreign Bible Societies' China Agencies. These two societies, at the end of 1936, set up in China an Executive Committee for the administration of their united work in China. By this arrangement is consummated a process which has been under weigh for ten years. At that time the two societies brought their Canton offices under one secretary. Later, following the

London Conference in 1932, their work in Hankow was united, and then in Szechwan. By this latest action the entire administration in China is unified under the name China Bible House of the British and Foreign Bible Society and American Bible Society. It is anticipated that this will improve the service throughout the country, and will pave the way for more readily merging into the Chung Hwa Sheng Ching Hwei when it is established next year.

This whole movement toward unification of Bible society work in China has had the hearty support of some most capable Chinese and missionary leaders. The first chairman of the Advisory Council was Dr. Cheng Ching-yi. He was elected as the President of the Chung Hwa Sheng Ching Hwei for the next three years. He was followed in the Council by Bishop John Curtis who has continued to give most generously to the forwarding of the enterprise. The present chairman of the Council, as also of the Executive Committee, is the Reverend E. S. Yu of St. Peter's Church, Shanghai. Mr. Adam Black, Mr. Samuel U. Zau and Miss Margaret Frame are members of the present executive. Others on the newly elected Board are General Chang Chih-kiang, Dr. Z. T. Kaung, Dr. T. C. Bau, Rev. Liu Yueh-san of Canton, Rev. Liu Tz-tang of Cheefoo, Mr. E. E. Tong of Shanghai and Rev. Chu Chien-chin of Soochow.

Carleton Lacy.

CHENGTU STUDENT CHRISTIAN CONFERENCE

What good does a conference do students? First, it helps them discover and develop their ability to meet practical problems;—second, it gives them a practical education in meeting the issues of living,;—three, it promotes a real spirit of service; four, it provides opportunity to exchange experiences.

The Chengtu Student Christian Spring Conference was held from February 14-20, 1937 at Tu Chao, five miles away from Chengtu west gate. The magistrate of that town is Mr. Tang Lo-tien, a graduate of West China Union University. He is a Christian and about eight years ago was the pastor of a Methodist church in Chengtu. He helped a great deal in the conference. Several times he spoke and urged that because of our religion we were there to serve. Fourteen girls and sixteen boys, from the university medical college, the United Canadian Church Girls' School, the Methodist School and the Nurses' School, were in attendence. The full-time leaders were Mrs. H. G. Brown, Miss Shearer, Dr. Dseo Yun-win and Mr. Wallace Wang; part-time service was given by Miss P. B. Fosnot, Mrs. E. Anderson, Dr. Best, Dr. L. G. Kilborn, Mr. D. Sargent and Dr. H. Jenner.

At 7;15 a.m. four groups met to meditate on self-examination based on prepared outlines. Spiritual problems of men were the main topic. At 7.45 p.m. there were evening prayers. These took place round an altar under the trees decorated with candles and the cross. Solos, scripture readings, short talks and prayers made up the program. Honesty, purity, unselfishness and love were the themes. A morning watch was also kept.

The discussion of "Christianity and the State" was most stimulating. The minds of the students are hazy about the relation of their Christian faith to the national crisis. Ere they can do what is suitable they must make a connection. At times the discussion waxed hot. Nevertheless the students were all in favor of the universal Christian brotherhood. Emphasis was laid on the necessity of meeting personal obligations as they would help China become a strong member of the family of nations.

Every afternoon the delegates divided into four bands, each band visiting a nearby center. Each group took along posters, charts, a medicine box and various kinds of tracts. Under the direction of Dr. Best, who bicyled out over muddy roads every day, the five medical students did good work.

On the last day of the conference a mass meeting was held. Six or seven hundred villagers from all directions were in attendance. The medical students gave them a play illustrating medical education. Middle schools girls and boys staged a play on opium-smoking.

The conference ended with an international bonfire. Twelve students represented twelve nations. Each told of the difficulties of the nation he represented and then put a bundle of fuel onto the fire to represent the youth spirit and courage of the world. One student represented Japan, a courageous act. Wallace Wang.

CHRISTIAN MIDDLE SCHOOL CONFERENCE

One who recalls the very first of the national gatherings on China, which brought together men and women from among the Chinese people interested in Christian service at a time when it was necessary to use missionaries to interpret for Chinese from one delegate to another, cannot fail to be tremendously impressed by the development of the organizational life of the Chinese Christian movement as he sees it in present-day conferences of workers, where Chinese Christian leaders working in a common language for the unity of purpose express an initiative and a descriminating consideration of the problems of their particular form of Christian activity, quite equal to that of any group of nationals with years of professional experience behind them.

Following immediately after the meeting of the China Medical Conference the principals from Christian middle schools all over China spent three full days Shanghai, April 6-10, 1937, in reporting their work, sharing their problems and planning their future. It was an impressive and representative gathering of men and women from far Szechwan in the west, and from Hopei in the north to Kwangtung in the south. The developed life of the Christian middle schools was indicated by the presence of district educational secretaries from Kwangtung, North Fukien, West China, East China and Hopei, as well as by the able leadership of Dr. Miao, the Religious Education Secretary of the N.C.C. and Dr. Cressy, the National Secretary of the China Christian Educational Association. One hundred and twenty delegates were registered before the beginning of the Conference. Thirteen came from the extreme west of China and twenty from Fukien, which province had the largest delegation, except the local people of this great educational center of Shanghai. Most of the out-of-town delegates were quartered at the New Asia Hotel, which is becoming a favorite center for such gatherings because of the attractive terms offered to delegates and from the exceptional accomodations and courtesies offered by the management.

The middle school principals were entertained at lunch one day by the principals of Shanghai schools, the next day by the Educational Book Publishers and the third day by the N.C.C. In the afternoon there were especially conducted bus excursions to the University of Communications, the Shanghai Government middle schools and the Civic Center for a tea reception. Though hospitalality was profuse, and often tended to distract too much attention from the serious business of

the Conference, yet there was no lack of consideration for immediate problems presented by able educational thinkers and discussed by representatives of schools in every part of the republic.

The great themes of the Conference were the practical problems of making the Christian middle schools actively Christian, the vexed question of school finances in view of the decreased subsidies from the sending boards and the question of closer and more equitable relations with government schools. Strong addresses were presented by Dr. Ching of the Government middle schools of Shanghai. Dr. Cressy supplied the latest data for the Christian middle schools throughout China and reported especially on the religious situation in them. Attention was also given to the question of better trained teachers to maintain the academic standards of these schools. G. W. Hinman.

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Work and Workers

Gordon Poteat Goes To Crozer Seminary:—Rev. Gordon Poteat, who has been Professor of New Testament Interpretation and Ethics at the University of Shanghai, China, has been called to the faculty of Crozer Theological Seminary, Chester, Pennsylvania, to teach Applied Christianity and Homiletics. His new work begins September 1st, 1937.

News From College Of Chinese Studies:—This year the enrollment of the College is larger than at any time since the world economic depression. Four of the mission boards have resumed making grants to its budget. Professor L. Carrington Goodrich of the Department of Chinese, Columbia University is spending half a year in the College as visiting professor and lecturer. Early in March 1937 Mr. Fred S. Schultheis, Librarian of the College, was married to Miss Gene Barnett in Kobe. Mr. and Mrs. Schultheis are in residence in the College.

Foreign Students in Chinese Universities:—Twenty-six American students came to China in the fall of 1936 to study at Lingnan University, Canton. This practice of exchanging students was adopted by the university in 1933. To date sixty American students have come to the University for study. The German Far Eastern Cultural Association has sent four students to study at the National Tsing Hua University, Peiping. *Quarterly Bulletin of Chinese Bibliography*, December 1936.

Broadcasting From West China:—The West China Union University at Chengtu, Szechuen, is now broadcasting every Tuesday evening from the Chengtu station from 8-8:30 p.m., one week in Chinese and the next in English. Two recent English talks have been given by university professors on "Customs of the Chuan Miao" and "The English Department of the Union University." A concert is also given on Saturday evenings from 8-8:30.

Colored Plates:—The *Chinese Recorder*, January 1937 reproduced two colored plates prepared by the Church Art Society of China. Inquiries have been received as to where copies of these could be obtained. By writing to Dr. Y. Y. Tsu, St. John's University, Jessfield, Shanghai, China the two plates can be obtained in the form of Christmas cards or panels. "Adoration of the Magi," seven cents each or $3.00 for 50; "Madonna of the Radiant Sun," ten cents each or $4.50 for 50. These rates are in Shanghai currency.

Christian Workers' Summer Conferences:—The China Evange-

listic Committee announces that the annual Christian Workers' Conferences will be held at Peitaiho and Kuling as follows:—

Peitaiho; Rocky Point Conference Grounds, July 2-11.
Kuling;—West Valley Conference Grounds, August 1-10.

Acceptances for speakers on the programs include Mr. Calvin Chao who has assisted in the Kuling Conferences for several years. He expects to be at both Peitaiho and Kuling. Mr. C. K. Cheng, of the North China Theological Seminary in charge of the Scofield Correspondence Course, will be at Peitaiho. Mr. Leland Wang is expected at Kuling. The Women's Bible Seminary, Shanghai, have arranged for Miss Mary Chen and Miss Caroline Ho, both members of the faculty, to speak and take charge of the women's work at the two conferences. The conferences are open to all church leaders, teachers, doctors, nurses and approved laymen. The registration fee - $5.00 - includes entertainment for the period of the conference. This fee is to be paid on arrival at the conference grounds. Registration blanks may be secured from the secretary, A. B. Reinhard as follows:—May 15—June 15, Tsinan, Shantung; June 16—July 11 Peitaiho; July 26—August 10 Kuling.

Chinese Students in America:—Chinese students in America for the Academic year 1936 to 1937 total 2,162. This is an increase of fifteen percent over the number enrolled last year. The United States enrollment totals 1,738, the Canadian 73, and the Hawaiian 351. Each represents an increase with the exception of Hawaii.

The State of California has forty institutions of higher learning, which has attracted the largest state enrollment of 492 Chinese students. Included is the University of California, with the largest number of American-borns—a total of 122 out of 159 Chinese students.

The University of Michigan still leads in enrollment of Chinese students from China—a total of 158, of whom 20 are women. Columbia University is third, with 102 followed closely by San Francisco Junior College and New York University.

The enrollment at the University of Minnesota, from 23 last year to 38 this year, and at Cornell University from 34 to 61, are the significant increases. Engineering still leads in popularity, with aeronautics more than doubling its enrollment this year. Editorial in *Directory-Chinese Students in America*, 1936-37.

Bible Presented To Minister Of Foreign Affairs:—On March 27, 1937 a delegation from the Central China Conference of the Methodist Episcopal Church gathered at the Waichiaopu, Nanking, to present Mr. Wang Chung-hui, Minister of Foreign Affairs, with a Bible. Dr. Ralph A. Ward presented the delegates to the Foreign Minister. Dr. Eric M. North, Secretary of the American Bible Society, presented the Bible to Dr. Wang. Dr. Wang paid a tribute to the fine services rendered to the Chinese people by the Christian church. After the presentation the delegates visited the Minister of Communications. They were then guests of Bishop and Mrs. Hammaker at dinner.

Growth of Cities in China:—The *Chinese Economic Journal*, March 1937 contains an interesting article by H. O. Kung on "The Growth of Population in Six Chinese Large Cities." Since 1870 the population of Shanghai has gone from 250,000 to 3,810,618. Peiping, though the population has fluctuated somewhat, has gone from 725,235 in 1912 to 1,564,869 in 1935. The fact that it has ceased to be the capital does not appear to have seriously impeded its growth. Tientsin had in 1860

a population of 60,000; in 1935 this had gone to 1,348,905. Nanking had in 1928 a population of 497,526 and in 1935 a population of 951,645. Canton went from 759,929 in 1926 to 1,142,829 in 1935. Hankow had in 1928 a population of 555,910 and in 1935 had grown to 811,761.

Christian Literature Society Moves Forward:—Dr. T. C. Wu, formerly general secretary of the Chinese Mission to Lepers, has been appointed field secretary of the C.L.S. He will work in cooperation with the China Christian Educational Association. During the college year he will spend his time in the colleges endeavoring to ascertain the literature needs of college students and to interest them in literature. Rev. Z. K. Zia is to be Acting Editorial Secretary to examine all manuscripts submitted for publication. A translation of "Missions to-Morrow" is just going to press. Sales of magazines have increased during the last year. The *Preachers' Magazine* increased the number of subscribers slightly more than fifty percent.

Observance of Home Week:—Under the aegis of the Home Committee of the National Christian Council of China Home Week is being increasingly observed in many centers. It was observed throughout the ten districts of the Synod of the Church of Christ in China in Szechwan. Chengtu had the best celebration ever held. The Canadian Mission Press of Chengtu reprinted 17,000 of the song sheets, 37,000 of the proclamation blanks, 2,000 of the Home Prayers' booklets, 500 programs and 500 plays. Forty-two chapels of the Lingting churches of Swatow met evenings for the same celebration. The churches of the Changli district of the M. E. Church during two months observed the celebrations in city and village churches. In connection with home betterment a demonstration was given at Hwaiyuan of the making of bean curd milk. Problems of girl slaves and little daughters-in-law concerned the Methodist Mission in Fukien. At Tsining, Shantung, home studies for clubs concerned themselves with fall problems such as, the yard, the kitchen and the living room, and with spring problems such as spitting, cooking, flies, cholera, summer foods, mosquitoes and malaria.

China Delegates To Oxford and Edinburgh Conferences: — The Universal Council for Life and Work holds its next conference at Oxford July 12-26, 1937. So far as information in hand goes Dr. T. T. Lew of Yenching University, Rev. Gordon Poteat of University of Shanghai, Rev. Frank Price of Nanking Theological Seminary and Mr. T. H. Sun, editor of the *Christian Farmer* will go as delegates from China. A World Conference on Faith and Order is to be held in Edinburgh August 3-18, 1937. Up to date the following are expected to attend as delegates from China;—Rev. E. W. Burt, retired missionary of the English Baptist Mission, Rev. W. Short, English Presbyterian Mission, Mr. T. H. Sun and Dr. T. T. Lew as representative of the North China Kung Li Hui.

Christian Hospitals To Cooperate:—The English Presbyterian, London Mission and Reformed Church, all missions working around Amoy, Fukien, have created a Medical Committee to be responsible for all the medical work of the three groups. There will be three base hospitals and five branch hospitals all at different centers. The Synod of the Church of Christ has elected three members of the newly-constituted board of the Union Hospital located at one of the base centers. The Methodist hospital plant at Sienyu, N. Fukien, will be contributed to a union scheme. The Cheking-Shanghai

Baptist Convention Medical Committee adopted a forward medical proposal on February 16, 1937. It calls for a fuller expression of the spirit and message of Christ, higher professional standards, co-operation with the government health program and more effective relationships with the church. At a conference held on February 4, 1947 it was suggested that country pastors might be used as rural health workers to aid in village sanitation and to promote health education in schools.

Birth Control Meeting:—On Friday afternoon, March 26, 1937 there gathered at the home of Dr. and Mrs. Y. Y. Tsu, of St. John's University, Shanghai, a considerable group of those interested in the birth control movement in China, mainly Chinese, to welcome Mrs. F. Robertson Jones, Honorary President of the American Birth Control League. Mrs. Jones in a short speech outlined the progress made in the United States. She raised the question as to whether the time had come for the organization of a National Birth Control Federation in China. In replying Mrs. Herman Liu suggested that ere such a federation were formed there should be further progress made in the movement in Shanghai in order to provide the country with a reliable demonstration of what should be done and the way to do it. While there would not appear to be any concerted objection to birth control in China yet some elements in authority deem it a hindrance to securing the large population necessary to China's strength. Undoubtedly there is developing a live interest in this subject in China.

Centennary of Presbyterian Foreign Missions:—The Board of Foreign Missions of the Presbyterian Church in the U.S.A. is celebrating its one hundredth anniversary this year. It is just a hundred years since the Western Foreign Mission Society under the Synod of Pittsburgh was dissolved and the General Assembly undertook the responsibility for carrying on the foreign mission work by appointing a special board with headquarters in New York City. At the coming meeting of the General Assembly of the Presbyterian Church in May a special program will be presented and efforts made to interest the church as a whole in the work of the Board throughout the world. The Central China Mission will be holding its annual meeting in Shanghai May 21-25 and there will be a special program in recognition of the Centennary on Friday afternoon, May 21st, 1937 with addresses by leading Chinese and foreigners, posters showing the work of the church in all lands and a pageant of foreign missions given by the girls of Mary Farnham School. This program will be held at the South Gate, at Mary Farnham School and special invitations will be sent out. The Community Church of Shanghai is also having a special morning service on that Sunday. A series of little bulletins is being sent out to the Christian workers throughout the mission, giving interesting information about the work of the church in different lands. Some of these workers will also attend the celebration in Shanghai.

Chinese Christian Art:—On Jan. 26th., 1937, a lecture on Chinese Christian Art was given at the College of Chinese Studies in Peiping by the well known Chinese artist, Mr. Luke Cheng.

Mr. Cheng is a professor in the Fine Arts Department of the Catholic University of Peking. He is a convert, and was baptized several years ago by Archbishop Celso Costantini, when the latter was Apostolic Delegate to China. He gave his lecture in Chinese and his remarks were translated into English for the benefit of a

large audience of non-Chinese students by the President of the College, Dr. W. B. Pettus.

Mr. Cheng pointed out that in Chinese painting the essential thing was not the representation of forms as such. It was rather the depicting of them with the special significance that they held for the artist. The thing depicted was of less importance than the thought it conveyed. It was, therefore, no easy matter to interest the Chinese artist in much of what is commonly known as Christian art, for the very reason that it turns largerly upon incident, scene and actor. Yet in the past China had produced religious art of no mean order. Buddhism and Taoism both had fine artistic traditions and had been represented by great painters. They had thus set a precedent that the Christian artist might follow. It had fallen largely to himself and to his colleagues to be pioneers in this little explored field.

After the lecture Mr. Cheng painted a sketch for the audience, illustrating his method of procedure in practical detail, so that many of his hearers gained a clear conception of what is being aimed at in Chinese Christian art. *Fides Service.* Feb. 27, 1937.

Chinese Women's Club Helps Rural Rehabilitation:—On behalf of the Chinese Women's Club of Shanghai, Mrs. H. C. Mei, chairman, sent a check for $4.000 to the China International Famine Relief Commission on March 23rd. According to the understanding reached between the Chinese Women's Club and the C.I.F.R.C., half of this donation is to be allocated for immediate relief work in the drought-stricken districts of Honan, while the other half is to be earmarked as a permanent revolving fund, to be called the Chinese Women's Club of Shanghai Loan Fund.

The Chinese Women's Club of Shanghai Loan Fund will be administered by the C.I.F.R.C. for well-digging, purchasing seeds, and similar rural rehabilitative measures. Out of this fund loans will be advanced to small farmers at a low interest rate to cover operating charges. In this way, the principal will not be touched but remain as a permanent revolving fund for helping self-respecting and self-operating farmers to carry out agricultural improvements.

In addition to this new Fund, the C.I.F.R.C. is in charge of two other funds in perpetuity, namely, the M. T. Liang Well Loan Fund and the R. R. Service Memorial Fund. With the use of the former Fund the Commission has financed the digging of more than 5,700 wells, which irrigate a total of 100,000 *mu* of land in North China and protect crops valued at $1,500,000 a year. *C.I.F.R.C. News Bulletin,* April 1, 1937.

A School For Deacons:—This is a new departure, instituted by the Congregational church at Lintsing, Shantung. A few years ago this station was given up as a missionaries' place of residence and though help has been rendered by those living at Tehsien, sixty miles away, the Lintsing church has felt bereft. Somewhat stunned at first it is developing new life now. This is seen, among other things now being initiated, in a plan for equipping the churches of the field with deacons. For this the church has seen the need. Nine churches selected from one to seven men or women each and sent them to the central station for a four days' study of the duties of the deacon's office, conducted by their itinerant preachers. There were 22 in the class. Soon after, the Annual Meeting of the Association took place and Easter Sunday afternoon was set aside for a service devoted to the ceremony of inducting them into

office. The representatives of nine churches, eighteen deacons, of whom three were women, in the presence of the local church which had seven deacons among the number and of the whole association were ordained with appropriate ceremonies. Their younger missionary addressed them all standing before the pulpit, on the significance of the occasion, a charge was given to them and to their churches, and an acceptance of the office, after which they knelt in a long row to receive the ordaining hands of the three pastors present, the blessing having to be repeated three times as the three could lay hands upon but six at a time.

It is now in order for them to devise some way to induce preachers to be ordained to the ministry, for the churches, of over 1500 membership in the field, have no native ordained preacher, their only one having just left since this ceremony occurred.

Inter-Mission Conference At Tsingtao:—On January 11, 1937 an Inter-Mission Conference met in Tsingtao. The missions represented were:—Northern Presbyterian, United Lutheran Church of America, Swedish Baptist Church, Northern Baptist, Southern Baptist, Korean Presbyterian and the Assemblies of God. Sixteen members of these missions were present. The conference met in the Lutheran Mission compound.

The first discussion, that on self-support, revealed that tithing has developed in the churches concerned. This is credited as largely the fruit of the ministry of Mr. Chang Feng-ming. In the Swedish Baptist church at Wang Tai he held a meeting one and a half years ago which led the church forward so that now it has three hundred and forty-five dollars set aside for church work as a result of tithing. The English Baptist Mission, it was reported, is making progress with its ten-year plan for securing self-support. In Tsiming a tithing society has been formed which is operating successfully. In the Wei Hsien district eighteen or nineteen churches are completely self-supporting since 1936 when they were put on that basis, though the support given pastors is low. For several years Baptist work in Tsingtao has been self-supporting. Self-supporting churches in the Wei Hsien district still have their pastor called through the Presbytery so that the question of church control is not an issue.

There was discussion, also, of plans for entry into unoccupied fields. A committee consisting of Mr. Anspach, Mr. Rinell and Miss Forsythe was appointed to arrange for a similar conference next year. A suggestion was made that this conference should be held at Tsingtao during the summer.

The question of the future of the church was then discussed. In connection with lay training it was suggested that the missions represented should use one another's schools. The committee appointed was asked to make a survey of the schools available.

In connection with church property holding it was stated that the Lutheran Mission has established a church fund from which a local church could borrow two-thirds of the cost of a building after raising one-third. The Presbyterian mission has a similar plan.

The chairman, Rev. R. Coonradt, suggested that it is detrimental to the church in China for a foreign board to build and control a church. A foreign board should be a helping hand to the church and work in an advisory capacity only.

Annual Meeting British And Foreign Bible Society:—On Monday April 5, 1937 the Shanghai Auxiliary of the British and

Foreign Bible Society held its annual meeting in Union Church Hall. There was an excellent attendance. The Rt. Rev. Bishop Curtis presided. The Rev. H. G. Newsham, pastor of the Union Church, led in the opening prayer. Rev. W. H. Hudspeth, secretary of the British and Foreign Bible Society, introduced the Annual Report. He drew attention to the many distant places to which Bibles as distributed by the Society go. He expressed appreciation of the increased contribution received from Chinese sources, which totalled $7,206.12 an increase of 30 percent over 1935. The report shows that during 1936 a total of Bibles, (48,-030), New Testaments (57,974) and Portions (3,841,440) of 3,947,404 were circulated a decrease of a little less than seven percent. For the three societies working in China the total distribution was 9,025,991. For the twenty-five years of the Chinese Republic the British and Foreign Bible Society has circulated a total of 85,922,291 scriptures. A seperate Manchurian Bible Agency has been established at Mukden. During 1936 this agency distributed 4,239,204 copies. Adding these figures to the China total a slight increase in the total circulation in China and Manchuria is evident.

Dr. Carleton Lacy, secretary of the American Bible Society's agency in China, spoke briefly. He stated that Rev. Eric M. North, General Secretary of the American Society, had been compelled to forgo his speech on the program owing to illness. He also referred to the progress made in organizing one Bible Society in China. At a conference held in January 1926, as stated in the Report, it was decided to link together the Regional Committee and the China agencies of the three societies with a view to incorporating them into one Bible Society for China. A further meeting arranged for the autumn of 1936 had been held over till April 1937 in order to allow time for the preparation of a Bible Society for China. In the meantime the British and Foreign Bible Society and the American Bible Society had formulated plans whereby their whole work would be directed by an Executive Committee. It was anticipated that next year there will be a joint report of scripture circulation in China. The vision of some years is about to be realized.

Rev. Arthur Taylor, Secretary for Scotland of the China Inland Mission, addressed this annual meeting. In fervent and at times racy words he urged more support of the Bible societies' work. He pointed out the relation of the Bible to the elimination of some of the evils now threatening society. "There is no crisis in life, "he said," not covered by the teaching of the Book."

Faith And Order Movement:— It has to be remembered that in the Faith and Order Movement we are reviving discussion of the issues on which the Church was split at the time of the Reformation four centuries ago. During those centuries different groups of Christians have drifted further and further apart, developing their thought-forms and terminology along the lines of their own traditions in ways which make mutual understanding increasingly difficult. At Lausanne a beginning was made; but the ten following years have made it clear that it was only a beginning, and why. On the one hand, the traditions of continental European Protestantism, rooted in the doctrines of *sola gratia, sola fide, sola scriptura,* are unknown and alien territory to a large number of Orthodox and Anglican Christians, and to many British and American Protestants. On the other hand, many continental European Pro-

testants are unaware how largely elements of traditional Catholicism are retained and treasured by Orthodox, Anglicans and many British and American Protestants. So great was this mutual ignorance that the three weeks available at Lausanne in 1927 were not enough to bring the facts clearly to light. The agreements there reached concealed an underlying fissure whose existence was hardly even suspected at the time. The post-Lausanne period has revealed it, and at Edinburgh we shall have to face it fairly and squarely. As I sit in my secretarial chair and review my correspondence of the past years it seems clear at present that Catholicism has preserved elements which Orthodox and Anglicans will never renounce because of their conviction that they enshrine important truths, but which many Protestants will denounce as involving Jewish legalism or pagan work-righteousness.

I am inclined to suggest that progress will depend on our realising the significance of the fact that while we are reviving the controversial issues of the sixteenth century, we are meeting in the twentieth century and not in the sixteenth. None of the main traditions of Christendom is now struggling for the bare right of existence in competition with others. Each has behind it four centuries of growth and expansion; the churches of each tradition are now world-wide communions with such experience of divine blessings bearing rich fruits as to make their continuance secure. They can therefore afford to examine one another's claims with an openminded sympathy impossible in days when their own existence was at stake. The spirit which has animated the meetings of the 1927 Continuation Committee bears witness to this possibility. At Edinburgh much will depend on the delegates feeling able to think and speak with a confidence and a freedom from nervous apprehension which was impossible in the sixteenth century but should be our birthright in the twentieth.

Why are we assembling this large Conference, with all its risks and difficulties, instead of being content to continue the smaller gatherings in which progress seems so much more certainly assured? It is because unity can only come by action of the churches themselves. The growth of a spirit of unity among non-representative individuals is not enough. The conference which is to prepare the way for unity must be conference between those whom the churches themselves entrust with the duty of representing them. The members of the 1927 Continuation Committee believe that they have been blessed with much evidence of the good hand of God upon their labours, and that it is by His guidance and in response to His call that they have been led to invite the churches to send their representatives to a second World Conference in 1937. "Nothing venture, nothing win." Firm in the faith that God wills unity for His Church on earth, that He will give it in His own good time, and that He call us to prepare ourselves for the reception of the gift, we go forward with our venture, and look forward with confidence and hope to Edinburgh. L. Hodgson, *The Churches in Action, News Letter*, Feb. 1937.

Impression of Nanking:—Last week I was asked to go to Nanking for a week end. I went with my friend Mr. Ting. The first impression I got was that Nanking is growing rapidly. The next day

I called at the Moral Endeavour Association founded by the Generalissimo. It is a clean place, kept in order and dignity. I asked for my friend Mr. O. He came out at once. He is one of the associate secretaries of the Association.

I learned that the Generalissimo comes to his office in the building whenever he is in Nanking. He believes in the project very much, and puts much time and energy in it. He is inviting some more capable men to make the Association grow in moral usefulness, I also understand that more Christians are wanted there, because they are reliable. This is a great impression.

So I asked Mr. O. if the Association would accept books published by the Christian Literature Society. He said, "Yes." He has already accepted a few books from me, and put them in the Association library. I think this is one of the best ways to get Christian ideas across amongst the high officials in Nanking.

Nanking is growing materially. It is the Christians' job to make it a spiritual center for the nation.

Z. K. Zia.

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Notes on Contributors

Rev. G. H. Newsham has been for five years pastor of Union Church, Shanghai. He has recently resigned from this charge and returned to Great Britain.

Madame Chiang Kai-shek shares with Generalissimo Chiang the responsibility for directing the New Life Movement originated by the Generalissimo in Nanchang slightly over three years ago.

Rev. George W. Shepherd is a member of the Shawu Mission (Fukien) of the American Board. He was assigned by his Mission and the North Fukien Synod of the Church of Christ in China at the request of Generalissimo and Madame Chiang Kai-shek, to be Advisor to the New Life Movement Headquarters at Nanking.

Dr. R. Y. Lo is Editor of the China Christian Advocate.

Dr. Ralph A. Felton is visiting professor at Nanking Theological Seminary. He is head of the Rural Church Department at Drew Theological Seminary.

Rev. H. A. Wittenbach is a missionary of the Church Missionary Society located in Canton, Kwangtung.

Rev. F. Olin Stockwell is a member of the Methodist Mission located in Chengtu, Szechwan.

Mr. Kiang Wen-han is Executive Secretary of the Student Division of the National Committee of Y.M.C.A.'s in China.

Mr. M. T. Tchou was a member of the Ricsha Committee appointed by the Shanghai Municipal Council in connection with reform of the ricsha business. He has been active in industrial and labor problems for a long time.

ART OF OLD CHINA

Dragon Gargoyle, Winter Palace, Peiping.

Photo; Robert A. Fitch.